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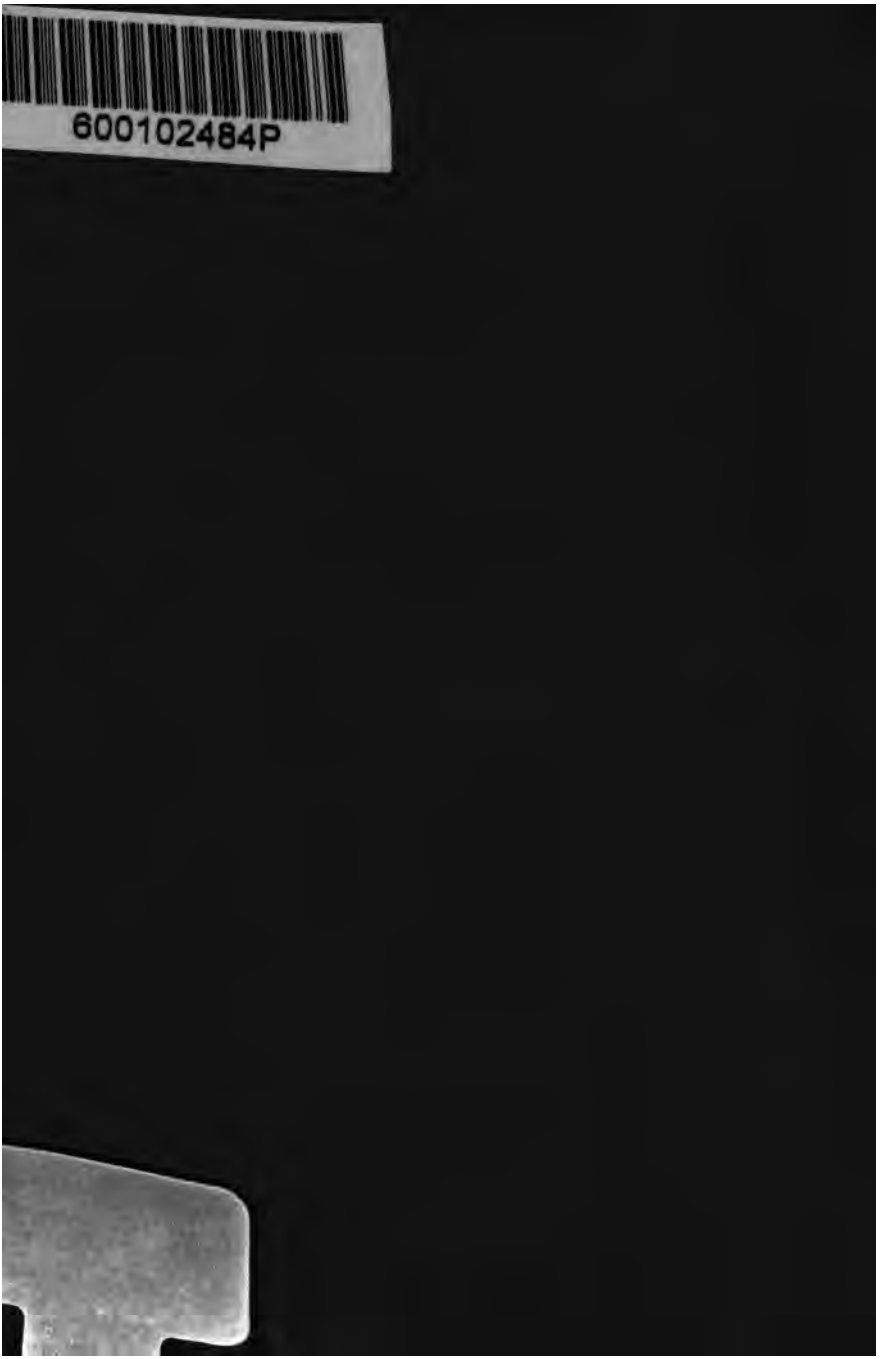
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MEMOIRS,

INCIDENTS & REMINISCENCES

OF THE EARLY HISTORY OF THE

NEW CHURCH

IN

MICHIGAN, INDIANA, ILLINOIS,

AND ADJACENT STATES; AND CANADA,

BY REV. G. FIELD.

TORONTO, CANADA: R. CARSWELL & Co.
NEW YORK: E. H. SWINNEY, 20 COOPER UNION.
LONDON, ENGLAND: JAMES SPEIRS, 36 BLOOMSBURY STREET, W. C.

1879.

110. k. 745.

TO THE READER.

In all probability there will be two classes of persons who will read this book,—whom we are accustomed to designate as "Old Church," and "New Church:"—by the former we mean all those who are members of,—been trained and educated in the faith of,—or under the influence of, some of the various religious denominations into which the collective Christian world is divided;—whether called Catholics or Protestants; Evangelical, Apostolical, Orthodox, or Heterodox;—these being but sects, or parts of what was originally the one Christian, or Catholic Church; having in general a common platform of Doctrine, and separating, or disintegrating mainly on some one particular dogma of faith; or on some mode of Church government. These are embraced by us in the one comprehensive term "OLD CHURCH;" as contra-distinguished from those who are designated by the term "NEW CHURCH." These latter not being a sect, or split, or division of that former, or original Church; but a *New Church itself*, as distinct from the first Christian Church, as that was originally from the Jewish Church. Thus not separating on account of a difference of belief on some one or more points of faith; but a complete and total difference, with almost nothing in common. For though we have precisely the same Bible, our understanding of it is *toto cœlo* different from the universally prevailing one; being so much more full and comprehensive. And though we alike believe in a God,—a Spiritual world,—a Heaven and a Hell,—a Resurrec-

tion and Judgment, &c., &c.; yet our understanding of these things is so widely different from the common ideas respecting them;—or perhaps it might be more correct to say, *want of ideas*,—that they could in no wise mingle: the one faith being positive,—the other little more than negative, opinionative, or speculative. Nothing being known or believed in,—in the Christian world at this day, than the simple fact that there *is a God;* but whether personal or impersonal; visible or invisible; real or ideal,—nothing whatever is known; or even professed to be known:—the legendary creeds present contrary and impossible mystifications of Him as a tri-personal being, and yet impersonal:—without form, "body, parts, or passions:"—as coming and going, ascending, and descending from one place to another; and yet omnipresent. Whilst in regard to the Spiritual world, the most incongruous and inconsistent speculations; and impossible and contradictory imaginings are all that the Church has to offer to satisfy the requirements of her children; so that those of intelligent and reflecting minds, repudiating such sophistical traditions as unsubstantial food, but too often become secret, or avowed sceptics and infidels.

This is why those of the New Church have nothing in common with what they believe to be a Church that is Christian in name only; and in consequence of which is now consummated; and hence they see and acknowledge the need of a rational and consistent faith; one in which there will be no conflict with reason, science, or universal laws.

And it is because of this vastated and disrupted state of the Primitive Christian Church, that the bond, or ligature by which influences from God and Heaven might more effectually reach man; to enlighten, strengthen and save him, that new revelations have been made; not new Scriptures written; but the clouds of error and ignorance removed by which the Scriptures had been obscured; and their true and living meaning restored;—a true idea of God made known, and His laws

of providence and life: as also of the Resurrection,—the Last Judgment,—Heaven and Hell, and the life after death.

These, like all previous revelations, it is believed, were made by, and through, a human instrument, as they could be made in no other way: and we believe that instrument was Emanuel Swedenborg, whose writings bear the fullest and clearest evidence of the truth of his mission;—and it is because they do so, that we receive them. And the advent of this Church was foretold and epitomized more especially in the 21st chapter of the Revelation, by the symbolic imagery of the New Jerusalem as descending from God out of Heaven. And we believe that this Church will be the crown of all the preceding Churches, and will endure for ever.

And the Doctrines of this Church are those which are advocated in this Book. But it must not be thought from this, that every one *professing* to receive them, *does really receive them.* They contain so much, and require, not only that the false and perverted habits of thinking, believing and acting, which have grown with our growth, and become strengthened and confirmed by habit and association, should be given up; but that more unselfish, elevated, rational, and spiritual ideas should take their place; and the whole mental fabric as it were, recast, so that the Divine prediction may be fulfilled, "Behold, I make all things new." And that those truths should be made practical in a life of Love, Charity, and Use.

But who is there that cannot see how impossible it would be for this to be done at once; and how unreasonable it would be to suppose that those who become interested in these heavenly doctrines,—who perceive and acknowledge their rationality and their harmony and consistency with all known truths, should at once have them fully embodied in their lives: it were as reasonable as to suppose that as soon as a child is born, he becomes a full-grown man! He first receives them intellectually;—and this even but in part, and by degrees;

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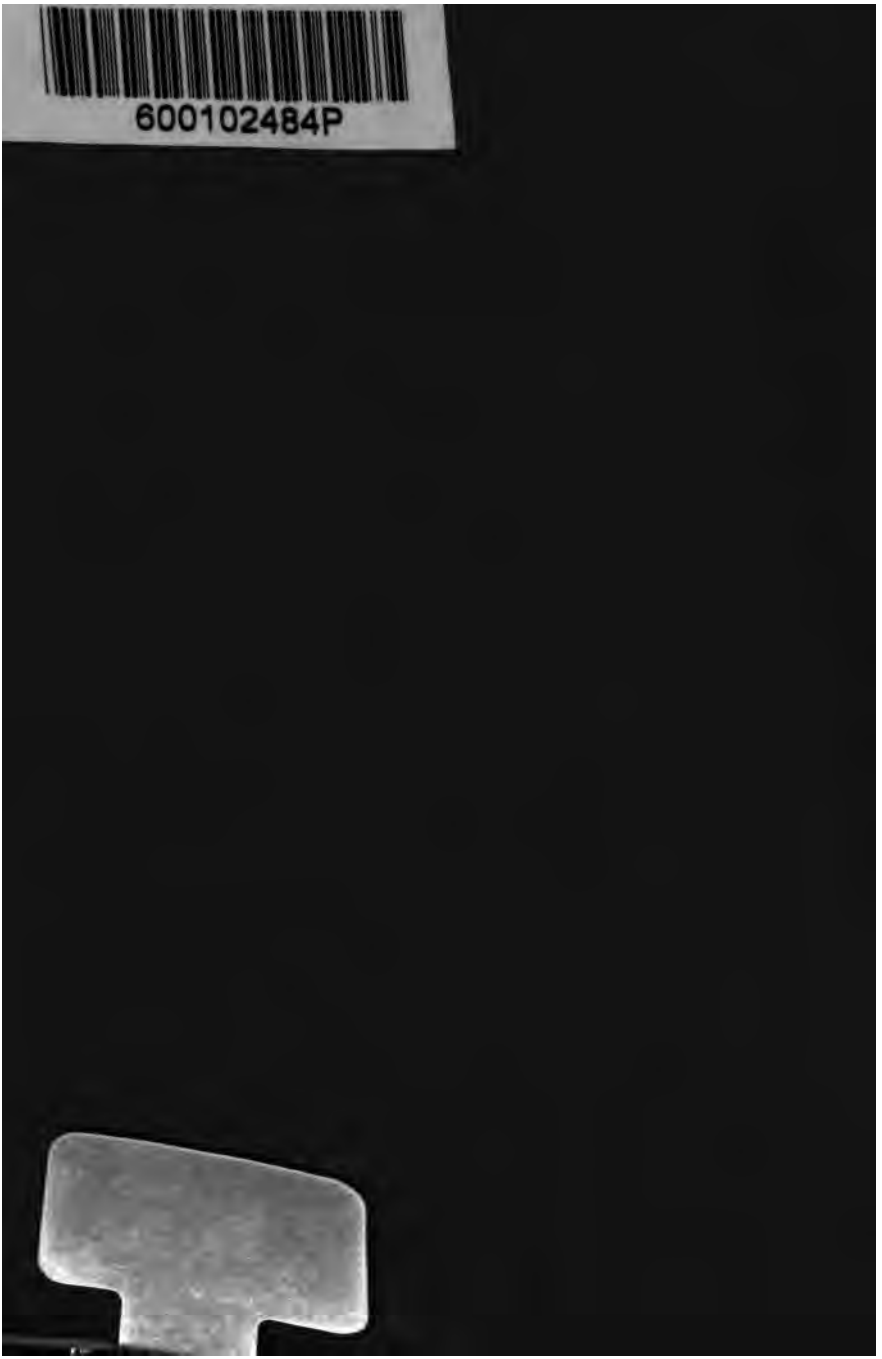
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presence of another New Church Minister. On the 24th September 1841, Rev. Lemuel C. Belding, of Leraysville, Penn., then on a missionary visit to Illinois to institute a Society at Canton (under the auspices of the Central Convention),—arrived at Detroit; (see note on page 6);—and on the following day he preached in the evening at the City Hall, from Ex. IV: 1-4. The next day (Sunday), Dr. B. preached again at the same place, in the afternoon, to about 300 persons, and in the evening to between four and five hundred. In the morning Divine worship was held at the house of Mr. E. D. Fisher, who, together with his wife, Miss Jane Bamlette, and Mr. Little, were baptized, and received into the Society, and the Sacrament of the Holy Supper administered.

This visit was received with peculiar satisfaction, and was a very happy and joyful one. In October of this year (1841), another package of books was received from Boston,—nearly fifty dollars worth, some of which were sold at once, and the others placed in a book store for sale.

Thus far did it seem that the prospects of the N. C. Society in Detroit were most encouraging;—but how futile are all appearances, and how soon are all our fondest hopes dissipated and scattered to the winds. In May, 1840, Mr. and Mrs. Burnham left the State, to go and reside in Jefferson Co., N. Y.; and Mr. Dobbin left the City to reside in Ann Arbor, (Mich.) to which place Mr. and Mrs. Murray had also removed, In September, 1841, Mrs. Goodell left Detroit for Green Bay, Wis.

And in May, 1847, Mr. and Mrs. Fisher removed to Oakland Co., 35 miles N. from Detroit, so that there was no male member of the Society left, residing in the city, and only about five or six females, as Mr. Little had also removed to Farmington (20 miles N.) Mr. Atlee not having joined the Society; and Mr. G. Bigelow had removed to Springfield, Oakland Co., about forty miles N.—and finally not one was left of that recently pleasant and promising little Society: the only member of the Church remaining, being Mrs. Dorr, who had never united with the Society,—but, as before stated, still retained her membership in the Boston Society.

Here then, for a while I leave Detroit, and return to Calhoun Co., about 120 miles west. I have previously stated that in the fall of 1840 I removed to Battle Creek, but some time previous, whilst lecturing at Marshall, a village twelve miles east of it, I learned that there had once resided there a young man by the name of Fox, who was a "Swedenborgian," but that he was at that time down South (in South Carolina), although expected to return before long. Mr. F. did return, and his history has since been very considerably interwoven with that of the New Church in this State. He is now known as the Rev. Jabez Fox, Pastor of the New Church Society in Washington, D. C. I have already stated that soon after taking up my residence at Battle Creek, I learned to my surprise that there was a New Church Society in Detroit, and it was but a few weeks after this that I received a letter from Mr. E. D. Fisher, inform-

ing me that Dr. Belding would pass through B. C. on the 28th of September, 1841, on his way to Canton, Illinois, to institute a Society there.* I had not seen a N. C. Minister since leaving New York, and was eager again to meet one, so I left home the day before, and, for want of other conveyance, walked to Marshall (12 miles), to meet Dr. B. there. I arrived in the evening, and slept at the hotel; then in the morning awaited the coming of the stage: there were several stages full of passengers, but in some way which I do not understand, they all passed through the village on their way

* A little more than two years before this, a meeting had been held at this place (Canton), of the Readers and Receivers of the Doctrines, for the purpose of forming and organizing the Illinois Association of the New Church.

On the 3rd of June, 1839, a circular had been issued for this purpose, signed by J. Young Scammon, of Chicago, and Jonas Rawalt and John F. Randolph, of Canton, inviting the members and friends of the New Church to meet at the above village for that purpose, on Saturday and Sunday, July the 6th and 7th of the same year. This was accordingly done; the meeting was held in the College Building, at which ten persons were present. Communications were also received and read from friends in Chicago, Alton, Farmington, Charleston, Rochester, Peoria, Petersburgh, Darwin, Springfield, St. Charles, Elgin, Ill.; and St. Louis, Mo.: John F. Randolph was elected President; and J. Y. Scammon, Secretary of the meeting. An address was delivered explanatory of the Doctrines of the Church, and the articles of Faith were read, and steps were taken to secure the services of a New Church Minister. Rules of Order were adopted, a President, Secretary and Treasurer; and an Executive Committee for the ensuing year were elected; and additional circulars issued. It was also stated that New Church books were kept on sale at Mr. Gale's book store in Chicago. See N. J. Mag., for Sept., 1839.

West, without my being able to see Dr. B., and as he did not expect to see me there, of course he did not inquire for me, but passed on; so I had no other alternative than to walk back again, and with no further expectation of seeing him. But on reaching home in the afternoon I was agreeably surprised to find Dr. Belding at my house awaiting my return; and as he was obliged to resume his journey the next day, we made a hasty arrangement for him to deliver a lecture at my house that evening, which he did to about twenty persons The next morning he baptized my second son, (Henry,) and then resumed his journey to Canton, passing through Chicago without stopping there;—an account of which is recorded in the *New Churchman*, vol. 1, page 418.

Soon after this, whilst giving a lecture at the School House, introductory to a course on general scientific and literary subjects, I incidentally stated that something could not be made out of nothing,—nor was the earth created out of nothing;—at the end of my Lecture the Presbyterian Minister, (who had but recently come to Battle Creek), asked my permission to offer a few remarks, which being granted, he arose and spoke for nearly half an hour, attempting to show that what I had said was infidelity in disguise, and subversive of sound religious Doctrine, and warning the audience of the danger of listening to such teaching.

When he had concluded I stated to the audience that it was too late that evening to enter into a reply to what had been said,—but that at a very

early day I would deliver a lecture specifically upon that subject, with a view to show the injustice of this censure. Many of the most respectable and intelligent people in the village were present at my Lecture, and they were exceedingly displeased with what they regarded as the captious opposition of an almost entire stranger, as this Minister was, and next day the subject was very generally canvassed in the village;—the result of which was that a special committee of the members of the Lyceum called on me to know if I would be willing to discuss this subject in their meeting, to which I readily consented; they then called on the Presbyterian Minister with the same request, to which he also assented, and eventually the question for debate was put into the following form:—"Do the first chapters of Genesis treat of the creation of the physical earth?" My opponent taking the affirmative, and I the negative. The evening was appointed and the arrangements duly made, and the house was full of people, but my opponent was not there! I was therefore requested by the chairman to say something to the people; so I made a few remarks to them about the Garden of Eden; and an appointment was made for another evening, and a special committee appointed to wait on this minister, and see that he attended; so they called on him next day and notified him of what had been done; but he said he could not attend as he had an appointment to preach on the evening after, and must leave on the day appointed for the discussion, so as to be there in time, as he would

have to walk; they then promised to drive him over in a buggy, without expense to him, and in good time, if he would fulfil his previous engagement with them; but he positively declined, and so, after further deliberation, and with my consent, they secured the services of two Methodist Ministers, a Doctor, a Judge, and two Justices of the Peace!—the strongest force to be obtained in that part of the country, who were unitedly to maintain the affirmative position. And the question was discussed for six evenings! when, in accordance with the rules of the Lyceum, a vote was taken (by rising) on the weight of argument, when not more than six or seven rose in support of the affirmative, and two or three of those were the speakers on that side! whilst nearly the whole audience rose to sustain the negative. One of the ministers admitting that they had been pretty well "used up." Still had the vote been on the *merits of the question*, it is not likely that this would have been their decision.

In consequence of the interest excited by this discussion, I was induced, subsequently, to devote my attention more especially to this subject; which led to my preparing a course of lectures on the Creation of the Universe, and the Deluge, in the light of Revelation and Science.

Perhaps it was the circumstance of Dr. Belding's visit that awakened the desire to ascertain if there were any persons residing in the western part of the State who were receivers of the doctrines of the New Church. It was on the 28th

day of September, 1841, that Dr. Belding came to Battle Creek; and shortly after that time I suspended my school, and made arrangements for a tour of exploration and investigation, by stopping at every village I came to, and either lecturing or teaching by giving lessons in writing or stenography; that thus I might have an opportunity of making the enquiries I desired to. The first place at which I stayed was Kalamazóo, 25 miles west of Battle Creek. Here I became acquainted with Mr. Thos. Atlee, son of Dr. E. Atlee, a well known N. C. man; though Mr T. A. was an Episcopalian. I also formed the acquaintance of Mr Dutton, principal teacher in the Branch University, who had, at one time, read a volume of Swedenborg's, although he did not understand it; but desired to read more; I was fortunately able to let him have the very book he wanted, "Heaven and Hell." Mr Atlee also had a copy of De Charms' Sermons. I next went south, and stopped at Schoolcraft, where I saw a son of the late Mr. Copley, of Little Prairie Ronde, whose family belong to the New Church. I also saw and conversed with a Mrs. Church, who seemed to be a good deal interested in the doctrines. I next went to Constantine, where I delivered a lecture on the Inspiration of the Sacred Scriptures, at which Gov. Barry was present. Mr. B. expressed himself much pleased with the lecture, although not much of a believer in any religion; but he had been very well acquainted with the Hon. C. P. Bush, member of the State Senate, then

residing in Livingstone Co., and also with Condy Raguet, Esq., both well known New Churchmen. I also wrote a long letter to Gov. Barry, and subsequently had many conversations with him on these topics. On the 20th of December, I found myself in Elkhart (Ind)., a few miles south of the Michigan boundary line; where I remained two weeks. Here I delivered several lectures which were well attended; indeed the school-house was crowded, and the subject of the lectures the constant topic of discussion; one of the storekeeper's sending for some of the N. C. books to keep on sale. Having heard that there was a Mr. Silver, whose name I have referred to above, living at Edwardsburg, (10 miles north of Elkhart), who, though an Episcopalian, was much interested in the writings of Swedenborg, I had intended to pass through that village on my way; but had been diverted from it; so, whilst at Elkhart, I wrote a few lines to Mr. Silver, better known as "Judge Silver," informing him of my being there, as also of my object, and regretting that I should not be able to call upon him. He immediately came over to see me, and invited me to his house, and promised to come for me as soon as I should be at liberty. This he did on New Year's day, 1842, and I stayed with him about two weeks, during which time I delivered a number of lectures; some at the school house, and some at the Baptist Church. Mr. S. then returned with me to Elkhart, where I soon found there was more work for me to do. Rev. Mr. Cooke, (of Goshen, Ind.) being then

in Elkhart, (10 miles distant) having heard of the sensation produced by my lectures, made a direct attack on the teachings of Swedenborg, at a meeting of the Lyceum (Jan. 14th). I was then delivering a course of lectures in Elkhart on the Creation, Garden of Eden, Flood, &c., &c., and a Mr. Babcock, a preacher among the "Christian Brethren," sent me a challenge to discuss with him the following question, "Do the Scriptures teach, (according to King James' translation), that Christ died for the people?" I objected to the wording of this question, as it really left nothing to discuss; as he could easily bring plenty of passages to affirm his position, as far as the mere words go; but without any regard to their meaning. I therefore objected to the phraseology; and desired it to be so put as to involve the meaning of the words; but he would allow of no change; and so, knowing that if I declined, he would at once proclaim that he had silenced me with a word. I therefore concluded to accept it, and make the best explanation I could. So a time was set, and three Moderators chosen to decide upon the weight of argument. The house was crowded long before the time appointed to commence, and crowds were around outside, at the door and windows. It was with difficulty I could reach the stand. My opponent confined himself almost exclusively to quoting those passages from the Epistles, which affirm that Christ died for us; whilst I endeavoured to show the meaning of His dying; and that it was not vicarious, or as a punishment for our sin; but as

the means by which the Lord opened up the way for man's salvation, by providing the means for our deliverance from evil. Of course I labored under great difficulties in this effort; the ideas were all new, and entirely at variance with established opinions; and the wording of the question was against me;—but I believe that notwithstanding that, the sympathies of the audience were mostly with me—and after a long debate, the Moderators unanimously decided that the weight of argument was in my favor. One of the audience, in alluding to the manner in which my opponent confined himself to the literal expressions of the Scriptures, said he kept "paddling away in his canoe" all the time. When I was in Elkhart this time, a Mr. Thos. Harris, a lawyer from Goshen, called on me to know whether I would not take Goshen in my way; he said that the people there had heard of me, and would like me to come.

This was out of my intended course, but on further consideration I concluded to go there.

On leaving Elkhart the following persons were very much and very favourably interested in our doctrines; viz., Mr. Bearup, a school teacher, Dr. Beardsley and wife, Mr. Compton, Mrs. Beebee, Mr. Horace Cook, Mr. Philip Smith, Mr. Jeffries, Mr. Lauder, Mr. Pease, Mr. Rawlins and Mr. Simonton. And at Ewardsburg, Mr. and Mrs. Abiel Silver, Mr. and Mrs. Lee, Mr. Kellogg, and several others who were more or less interested.

I arrived at Goshen by private conveyance, (there were not even stages running then; the mail being carried on horseback); on Saturday, Jan. 22, 1842; and quite unwell; and I had not been at the hotel where I put up more than an hour, before I received the following note from Rev. N. Cooke, Presbyterian minister, who had so recently been at Elkhart.

"It will give him pleasure," says Mr. C., "to controvert publicly Mr. Field's position relating to the Creation,—his position relating to the Deluge, —his assumption relating to the person, character and mission of Jesus Christ; his views of Church history; and last and least, Mr. Cooke will endeavor to prove that Emanuel Swedenborg was a blasphemer—an insane person—or a knave, (if Swedenborg's works can be obtained)." This I had had no alternative but to accept, and I so responded. Mr. C., at once without any further preliminary, had his note to me, and mine in reply, published in the next paper that came out, and also stated that the discussion would take place in the Methodist Church,—the largest one in the village, the use of which had been readily granted, as it was supposed this modern Goliath would soon demolish such idle conceits as I might present. Three Moderators were duly appointed, and the discussion commenced on Tuesday morning, Feb. 1st, (1842), at nine o'clock, and also the whole of the next day; closing on Wednesday evening at nine o'clock. There were present all the time from three to five hundred persons; many coming from

Elkhart and the adjoining country, on purpose to attend. At the conclusion of the debate, I proposed that a vote be taken on the weight of argument; or that the Moderators should decide it; but Mr. Cook objecting, it was not done. I think that Mr. C. was well satisfied that he had failed to maintain a single point which he had undertaken, and he was also satisfied that the audience knew it; and I think they felt that his air and manner were over-ruling and brow-beating. At the conclusion of this discussion I publicly enquired of the Trustees of the Church, if I could have the use of it for a Lecture, the next Sunday evening; knowing that it was not used at that time. Being thus called upon, they had no opportunity to make up an excuse; and though perhaps not very willingly, they told me I could have it. I then gave notice that I would, on that evening, give a lecture on the claims and credibility of Swedenborg. The house was crowded, not less than 500 being present. My lecture was three hours long! yet scarcely a person moved from his seat till I had concluded.

Not expecting to get the use of that church, or indeed any other one in that village, for any more lectures; some of my friends, for I soon found I had quite a good many there, had provided the use of the Court house for me, in which to deliver more lectures. The Court house was not a desirable place, being cold and uncomfortable; but two great fires were made in it, and seats arranged as well as could be; and so I announced that on the next

Sunday evening I would deliver a lecture there, on the nature and character of the Spiritual world. The Methodists now began to be troubled; their Church and congregation was much the largest in the village; and though they were not in the habit of having Sunday evening meetings; the Minister gave notice that they would have one that evening; but I was informed there were not more than a dozen present; whilst the Court house was crowded. As an indication of the interest these subjects awakened I will quote the remarks made by the editors of each of the two weekly papers published in the village. The "Goshen Democrat," whose editor was a Presbyterian, after referring to the discussion and the subjects canvassed, says, "The debate was one of unusual interest, was numerously attended, and the subject handled with ability." The "Northern Indianian," whose editor was a non-professor, says,—"Pursuant to the notice in our last number, the Rev. Messrs. Cook and Field met, at the Methodist chapel in this town, last Tuesday, for the purpose of discussing the subjects contained in the note of Mr. Cooke. The discussion was continued until nine o'clock last evening. The subjects of discussion were contained in the following proposition, viz:—1st. The Book of Genesis does not treat of a physical, but a mental creation. Mr. Field took the affirmative of this question. 2nd, The Bible does not treat of a physical, but a moral deluge. Affirmative, Mr. Field. 3rd, That Jesus Christ was both God and man, and that He came into the world to offer Himself as a

vicarious or expiatory sacrifice for the sins of the people. Affirmative, Mr. Cooke. 4th, That all the different denominations of Christians of the present day, are seceders from, and branches of, the Roman Catholic Church. Affirmative, Mr. Field. 5th, That Emanuel Swedenborg was an insane person, or a blasphemer and a knave. Affirmative, Mr. Cooke. The discussion was one of great interest, and the ability displayed by the disputants was of no ordinary character. During most of the time the house was crowded, and the most anxious attention was given by the audience. E. G. Chamberlin, (Recorder), Dr. E. W. H. Ellis and T. G. Harris, Esq., acted as Moderators; and we take this occasion to remark that they fulfilled the delicate duties of the station in a manner creditable to themselves, and highly satisfactory to the audience. We will not presume to give our opinion as to the weight of the arguments advanced on either side in support of the general propositions. Suffice it to say, that we consider it altogether immaterial to the scheme of salvation, whether the world was created in six days, or a thousand years; or whether it was deluged with water or falsehood. The debate on the third proposition was the most lengthy and labored, Mr. Cooke contending that Jesus Christ was both God and man, and also that Christ and the Father were two persons. Mr. Field insisted that there was but one person in the Godhead, and that Jesus Christ was the Almighty and only God; and that while He was on the earth, veiled in flesh, He was

omnipresent by virtue of the Divinity." After noticing the 4th and 5th propositions, the Editor further says:—"On the whole, for one, we were highly pleased with the discussion. The object of debate is to discover the truth; and by comparing all systems, we are only able to discover the true one. When we see a person who is averse to discussion, we are apt to conclude that he suspects that his system is rotten, and is afraid that it will be found out. But the more a subject is agitated the more apparent will be the truth. Superstition and ignorance form the rubbish that conceal it from the view.

> "Truth, crushed to earth, will rise again,
> The eternal years of God are hers:—
> But error, wounded, writhes in pain,
> And dies amid her worshippers."

After giving the two lectures already referred to; by particular request, I remained and delivered a series on the following subjects, viz,—The Language of Scripture,—the Divine Trinity,—Heaven and Hell,—and other subjects; all being well attended, and attracting much attention. Those who appeared to be most interested were Mr. and Mrs. Rollin, Mr. Carr, Mr. T. Harris, Mr. Brown, Mr. Chamberlin, A. M. Haskell and brother, and about a dozen others. Soon after I left Goshen a communication appeared in the "Goshen Democrat," in opposition to some views which I had presented whilst there, on the *Origin of Thoughts;* to which I sent a reply, which also was published, vindicating my position, which was that Thoughts come to us from the spiritual world; sometimes mediately,

and sometimes immediately, which I explained and illustrated. To this no reply was made; but the editor of the other paper. "The Northern Indianian," the next week, of his own accord, republished the Address of the Central Convention of the New Church, which had just appeared in the "New World."

This brought out Mr. Cooke again in a long article, headed, "Speech for Bunkum," in which he endeavored to weaken or destroy the influence it might have. This induced me to write again, to refute the false statements and sophistries that had been somewhat freely indulged in; and this correspondence was continued for several weeks, until Mr. C. became irritated, and rather wild in his remarks, when the subject was dropped. One of the storekeepers said he should get some of the books and keep them for sale; another promised to send for one of the New Church periodicals. I also, soon afterwards, received a letter from Elkhart, from a gentleman, who had just returned from a visit to Goshen; in which he says, "Mr. H. Rollin is much pleased with the new way of reading the Scriptures, and also the writings of Swedenborg, so far; he wishes you to come there as soon as you can, and bring some small books. He says that there is quite a stir in Goshen, and many quite inclined to fall in with the doctrine." Judge Blackman, who lives about 20 miles S. of Goshen, is a very warm receiver of the Doctrines, and lent some of the *Arcana* to people in the village, after my visit there. After leaving Goshen

I had to pass through Elkhart again, when I delivered a lecture on the nature and character of Heaven and Hell, to a full house; and from thence went on to Mishawauka, (Ind.), where I arrived, Feb. 9th. This village is 12 miles W. of Elkhart, and does an extensive business in the manufacture of iron.

I at once applied for permission to use the Presbyterian Church to deliver some lectures in, which, however, was refused me. Mr. Cooke, of Goshen, having written to one of his friends there about me, in advance of my coming, telling them how dangerous, and yet alluring the doctrines were, that I should advance—or to use his own language, that I should prepare the pill and gild it over so attractively, that they would all swallow it. I then applied for the use of the Methodist Church; but the alarm had spread, and so that also was refused me.

It was much more customary in the earlier settlement of the country, when churches were very few, and generally built by public contributions, to allow them to be used by other religious denominations, than it has become since. Failing in my efforts to obtain a Church, I readily succeeded in obtaining the school house; although not nearly so desirable a place, I gave several lectures on the Trinity, Atonement, Language of Scriptures, &c., which were so well attended as to induce the Methodist Minister, on the Sunday evening, to preach against what he supposed to be the New Church doctrines; and ridiculed the idea of fire

denoting love. There must be a good deal of *Love* said he, in Hell-fire! But it was thought to be a more effectual way to silence my efforts, by publishing in the "Tocsin," a weekly paper owned and edited by Mr. Storey,—now the editor and proprietor of the "Chicago Times,"—that I was the absconding cashier of a Wildcat Bank which had failed at Battle Creek some time before. I then learned for the first time that there had been such a bank at Battle Creek, and that its cashier was named Field; but this bank had ceased to exist a long time before I ever saw Battle Creek. I sent a communication to that effect to Mr. Storey, who promised to publish it; but I do not know whether he did or not. After remaining at Mishawauka nearly two weeks, I went to South Bend, about 12 miles west, even then quite an important place; but I did not attempt to deliver any lectures there, as there were two protracted meetings then going on; so, after remaining there a few days, I went to Niles, (Mich.), about ten miles N., where I was kindly permitted to use the Methodist Church to deliver two lectures in; at the first lecture there were about 500 present, and at the second even more, the house being quite crowded. The subject of this lecture was the language of the Sacred Scriptures. Dr. E. Atlee, I was told, had preached there once, some two or three years before. At this place I had the pleasure of becoming acquainted with Mr. and Mrs. Ward, receivers of the N. C. Doctrines. (Mrs. W. was a sister of Mr A. B. Copley, of Little Prairie Ronde, near Schoolcraft),

who were then living in Niles. A Mr. Rounds, a Free-will Baptist, also became very much interested in the doctrines; and a Mr. Goodman, a bookseller living in the village, although very sceptical on religious subjects, and who never went to church, attended my lectures at the Methodist Church, as also others which I gave at the school house, with great regularity, and talked with me a good deal about them. After remaining in Niles over two weeks, I again started West, and my next stopping place was La Porte, Indiana, where I arrived March 14th, 1842. At this place I gave two public lectures at the Court House; one on the Trinity, and the other on the Atonement; the attendance here was not very large, but I had the pleasure of forming the acquaintance of Harvey Strong, Esq., visiting at his house and taking tea with his family. It was on one of these occasions, whilst we were conversing on religious subjects, (Mr. Strong's family were Baptists), that some one asked me what church I belonged to; O, I said, if I told you, you would not understand it any better; but they insisted on my telling; so I said, the New Jerusalem Church. I at once saw curious and significant glances pass from one to the other, and all seemed to be no little astonished; this led me to enquire its meaning, when I was informed that one of the daughters, a short time previous, had had a very singular dream; she dreamed that the judgment day had come and all the people had to be judged in the churches to which they belonged, and that they were all gathered together under

their respective leaders, and the members of each church had to cross a wide river by passing over a bridge; and that the Catholics first commenced crossing; but before they got over, the bridge gave way, and let them all fall into the river below! But on looking up again, she saw that the bridge was repaired; and the Episcopalians were about to cross it; and whilst yet wondering whether it was made strong enough, she saw it give way as before, and all the thousands who stood upon it went down into the river and were drowned. Affrighted at this catastrophe, and looking to see how much damage was done, she saw the bridge restored, and the Presbyterians about to cross over it, and whilst still gazing at the multitudes as they passed, the bridge again divided asunder and precipitated them into the stream below! So in like manner the Congregationalists, Universalists, and Unitarians, all met a similar fate. Next came the turn of the Baptists; and oh, she said, how I did pray that the bridge might be strong enough to bear them safely across, and how eagerly I watched their progress; but alas! it was of no use, for they all went down, just the same as the others. Then next she heard called the "New Jerusalem Church," to pass over; but as the Baptists had all gone down, and as she knew nothing of the New Jerusalem Church, never having even heard the name before, she felt entirely indifferent about them; yet she thought, as she had seen all the others go down, she would see them go down too. So she carelessly saw them pass along; they reached the

middle and the end, and all passed safely over, and the bridge did not break! Then she awoke. It was the remembrance of this dream, that caused so much surprise, when I told them I belonged to the New Jerusalem Church. This also induced them to make further inquiries in regard to the doctrines of that Church. Mr. Strong said he would send for a copy of the True Christian Religion; which I afterwards understood he did. Whilst in La Porte, I attended a series of lectures on Medical Jurisprudence, Inflammation, Obstetrics, and Astronomy; as also a lecture by Prof. Morse on Volcanoes; and formed an acquaintance with some of the Professors. After leaving La Porte, I went to Michigan City, the only outlet on Lake Michigan to the State of Indiana. I was not very favourably impressed with the appearance of this almost deserted village; built on a sand bank, and of a very forlorn aspect; but I delivered several lectures there. I had the use of the Methodist Church when it was not otherwise occupied; it was the only church building in the place—the Presbyterian church had been burned down some time previous, and they were then using an unoccupied store. I applied for the use of this; when the Methodist church was occupied; which the trustees of the church property were not willing to grant me; so I applied to the owner of the store, who let the Presbyterians have it gratuitously, and he was perfectly willing that I should have it; so the trustees reconsidered their previous refusal and rescinded it, although not very gracious-

ly. I delivered a lecture on the Atonement in this building, which some of the Presbyterians attended; one of them expressed his wonder that the roof did not fall down upon them, as a judgment upon them for being there! On the Sunday I obtained the use of the school-house to lecture in; but when I went there in the morning for that purpose, I found the door locked, and the key could not be found! But those who were waiting outside, not wishing to be disappointed, invented a very simple kind of key with which they opened the door for me! Two gentleman in Michigan City, (Universalists), were much interested in my lectures; and said they did not know when they had been so much gratified before; they invited me to take dinner and tea with them, and expressed a wish to hear me again; they said they would purchase "The Plenary Inspiration of the Scriptures," and the work on "Heaven and Hell.' I now turned my face homeward again, but in doing so, by especial and earnest request, I again made a visit of a few days at Edwardsburg with Mr. Silver; where I delivered two lectures, one at the Baptist church, and the other at the school-house. I also went with him to see a Mrs. Wealthy Evans, an elderly lady, then between 60 and 70 years of age, and who had been nearly all her life in the Episcopal church; she lived about eight miles south of Edwardsburg, near the state line. For some time past she had been reading New Church books with much interest, and had become quite in earnest on the subject; she was especially pleased with the

Science of Correspondence. She also was preparing a letter to send to her Episcopal minister informing him of her change of views, and considering how she could form a N. C. Sabbath School. And Mr. and Mrs. Silver were no less earnest and indefatigable in their efforts to make known to all who had ears to hear, the beautiful truths and glad tidings of great joy, which are now made known to the world in the heavenly doctrines of the New Jerusalem. On leaving the abode of my kind entertainers at Edwardsburg, which I did in their company, riding with them in their carriage about sixty miles of my homeward journey, I turned my face again toward Battle Creek, where I arrived in April, 1842. During the six months I was absent I paid my own way, by giving lectures on other subjects occasionally; by teaching penmanship, stenography, &c., and taking up collections; so that I was not only able to pay my travelling expenses and hotel bills, but to send money home to my wife from time to time, for all necessary uses. I again recommenced school-teaching for the summer; but as there were now a number of persons in Battle Creek, who were receivers of, or more or less interested in the N. C. doctrines, we held meetings for worship at my school-room on the Sabbath mornings. Amongst those most interested at this time were Mr. and Mrs. E. Astley, Mr. and Mrs. J. Bailey, Mr. and Mrs. W. G. Wheaton, Miss Annie Parker, and Mr. L. H. Stewart. Occasionally I would lecture at Marshall, Verona, Eaton Centre, &c.

During this summer (1842), a correspondence was commenced among the more active friends of the Church, including Mr. R. H. Murray, E. D. Fisher, and A. Silver, with a view to inaugurate the establishment of a New Church Association, to include Michigan and Northern Indiana; which subsequently culminated in a called meeting for that purpose during the next winter, of which, in due time. I have already stated that it was during this summer that the little society in Detroit became dispersed, till not one was left of it! In the autumn of this year I again made preparation for another missionary tour, intending this time to penetrate into Illinois; so on the 20th of September, (1842,) I again turned my face westward taking the stage for Kalamazoo, then private conveyance southerly to White Pigeon, from which place I went direct to Edwardsburg by wagon, where I arrived at our friend Silver's on Saturday afternoon, and next day delivered a discourse there to a small audience; and on Tuesday morning, Oct. 4th, left Edwardsburg in company with Mr. Silver, for Goshen. On the way called on and saw Mr. and Mrs. Smith, of Cleveland, Elkhart Co., found them deeply interested in the doctrines of the Church; and had formed, in connection with Mrs. Evans, (before referred to), a Sabbath School of 30 scholars! Mr. Smith was also intending to read a sermon in public every Sunday; he wished me to remain awhile there and deliver a few lectures; but I could not do so then. We made a short stay in Elkhart, and proceeded at once to

Goshen, where we arrived in time for me to deliver a lecture there the same evening at the schoolhouse, which was full. I now stayed with Mr. and Mrs. Rollin, who had become full receivers of the doctrines, and warmly attached to them. I might mention here that I left with the editor of the "Northern Indianian," the copy of a letter addressed by Mrs. W. Evans, to her late Rector, the Rev. Mr. Price, giving her reasons for withdrawing from the Episcopal church, which was duly published. I delivered two discourses from the words: "What think ye of Christ? Whose Son is He?" and one each on Jehovah our Saviour—The second coming of the Lord—The Resurrection—The Last Judgment; and then a course of six others, on the Creation, Garden of Eden, Flood, &c., concluding on Friday evening, Oct. 14. There were now quite a considerable number of persons in Goshen who professed their faith in the doctrines of the New Church, among whom were, Mr. and Mrs. Rollin, Mr. and Mrs. Ball, and daughter, Mr. and Mrs. Clarke, Mr. Heglin, Mr. Ruch, Mr. Julian, Mr. and Mrs. Cooke, and Miss Williams, Mr. Elbridge Chamberlin, Mr. Abner Blue, Mr. and Mrs. Carr, Mr. C. Haskell, and A. N. Haskell, Mr. Ebenezer Chamberlin, (Circuit Judge,) Mr. and Mrs. Dunbar, Mr. T. G. Harris, Mr. John Blue, Mr. Basor, Mr. A. Stillson, Mr. S. Brown, Mr. Jackson, Mrs. Winder, her husband and daughter being both very favorable; and the average attendance at the lectures on week days were about 80, and on Sunday about 150. Every effort was made that could

be made, to keep the members of the other churches from attending the lectures; a prayer-meeting was commenced and continued during my stay there, in the Methodist church: and prayers offered up for the especial benefit of those who were being deluded by false and deceptive teaching; which prayers were aided in their efficacy by stationing zealous members of the church in the way, to intercept and turn back any of the flock that might be straying to the lectures!

Whilst I was in Goshen this time, Mr. Rollin received about a dozen volumes of New Church books which he had sent for, (among which were three vols. of the Arcana,) all of which were in great demand for reading. Several articles also appeared in the "Northern Indianian," written by Mr. A. Silver, Mrs. Evans, and myself in favor of the New Church. Thus notwithstanding the opposition, the prospects seemed every way favorable for the establishment of a New Church Society there, as large, or even larger, than any of the Old Church. On Saturday evening, Oct. 15th, I left Goshen in company with Mr. Jas. Blue, with a kindly expressed wish for my speedy return, and went to Elkhart again, and was cordially invited to stay there at Dr. and Mrs. Beardsley's. I delivered two lectures there on the day after my arrival (Sunday), and afterwards six others, on the following subjects, viz: The coming of the Lord --Hell — Second Coming — Resurrection — Last Judgment—Miracles of Egypt, and meaning of the Son of Man. The attendance was good at every

lecture, many expressing themselves deeply interested in the subjects advanced; especially Dr. and Mrs. Beardsley, besides whom I now found Mr. and Mrs. Lander, Dr. Weyner, Mr. and Mrs. Bear-up, Mr. H. Cook, Mrs. Beebee, Mr. Kellaman, Mr. Philip Smith, and Squire Heaton and wife, who lived five miles from Elkhart. The average attendance during the week days was about 60. Elkhart at this time was but a small place; not a church building had as yet been erected there, the school-house being the only church! I left Elkhart on Saturday evening (after my lecture), Oct. 22nd, in company with Mr. Walters, and went to Yankee Town, 4 miles distant; staying with Mr. Walter's and Mr. Smith; and on the following day (Sunday), I delivered two lectures at Mr. Smith's house, on the Trinity, and Redemption to about 40 persons. This place is also the residence of Mrs. Evans, before mentioned, where the Sabbath school was commenced; they were then waiting to get suitable books. From this little settlement I went to Edwardsburgh again, (8 miles distant); and next morning, in company with Mr. Silver, rode over to Niles, where I remained two weeks and delivered 13 lectures, part of them at the Methodist Church, and the others at the school house. These lectures were on the Creation of the Universe, Flood, &c., and also on the Divine Trinity as centred in the person of the Lord Jesus Christ, Human Redemption, the Second Coming of the Lord, the Resurrection, and Last Judgment. Those who were most interested in Niles at this

time, were Mr. and Mrs. Ward, Jonathan Brown, Esq., Mr. Ferres, Mr. Jacob Brown, Mr. Rounds, Elder Fellowes, Mrs. Perkins, Mr. McWilliams, Miss Huston, and Miss Folwell, Mr. Barrow, and Mr. Williams. During my stay in Niles I boarded with Mr. and Mrs. Perkins.

It was whilst I was here that it was decided to call a meeting of the Receivers of the Doctrines of the New Church to be held at Albion, on the 2nd day of January, 1848, for the purpose of forming and organizing an Association to embrace Michigan and Northern Indiana. On the 8th of Nov. I left Niles for St. Joseph (on Lake Michigan), where I delivered six lectures on the Creation and Deluge, and on the Sabbath, two lectures, on the Doctrines of the Lord and Redemption, and afterwards on the Divine Attributes. These lectures were well attended, and attracted much attention, many persons becoming very much interested. I might especially mention J. N. Rogers, Esq., who seemed to be awakened from the depth of scepticism into an entirely new life. I was commissioned to purchase for him and others, such books as I might think most useful for them to read, and they soon obtained the True Christian Religion, the Four Leading Doctrines, Heaven and Hell, Noble's Appeal, and Plenary Inspiration. I might also give the names of some others who were much interested, viz., Mr. Josiah Rogers, Thompson, Hoyt, Sutherland, Mr. Plum, and Dr. and Mrs. Wheeler. With these latter I was kindly invited to spend the last three or four days of my visit to St. Joseph.

On Monday evening, Nov. 21st, after waiting two or three days for a violent gale to subside, I left St. Joseph in the last boat crossing the lake that season, for Chicago, distant about 60 miles, which we were nearly fifteen hours and a half in reaching. I went to the City Hotel, where I remained two or three days and made arrangements for delivering my Course of lectures on the Creation and Flood; and on Wednesday evening, Nov. 23rd, gave my first, or introductory lecture. It was a very stormy night, and not more that 70 or 80 persons were present. At the second lecture, which was on Thanksgiving evening, there was a good attendance; all the other lectures were well attended. The hall, which was in the saloon building, was conveniently situated, and would hold about 400 persons, and was generally well filled, especially so on Sunday evening. After I had concluded the above course, I, by particular request, delivered another course of five lectures on the doctrines of the New Church, at the same place, which also were well attended.

Soon after my arrival in Chicago I called upon Mr. J. Y. Scammon, who was almost as well known in Chicago then, as he is now; who gave me a cordial invitation to make his house my home whilst in Chicago, which I was much pleased to accept; he also, preferring that the lectures should be free, volunteered to pay all the expenses connected with their delivery, and pay me for my services in giving them, to which I consented, and I think, or at least hope, we were mutually satisfied. Chicago

at this time did not contain more than about 8,000 inhabitants; but even then it was very hopeful of great things. It was true there was no railroad there, nor even a canal, although one had been commenced to connect Lake Michigan, at Chicago, with La Salle, on the Illinois river, but it was a question between fear and hope whether it would ever be completed.

The Canal Commissioners at this time were giving building lots to such religious societies in Chicago as needed them, to erect churches upon; and Mr. Scammon, willing to take time by the forelock, thought the opportunity ought not to be overlooked; so with his usual zeal in the cause of the New Church, he called a meeting at his house for the purpose of organizing a New Church Society, and applying in an orderly way for one of these lots; not having any doubt but that "in the course of human events" it *would be wanted*, to erect a New Church Temple upon. So a meeting of the members of the church was held accordingly, and it consisted of Mr. J. Y. Scammon, Mrs. Scammon, and a Mr. Lovell. Mr. S. was duly elected President, and Mr. Lovell Secretary; and resolutions were drawn up in due form, unanimously adopted, asking for one of said lots; which, on being presented to said Commissioners, was duly honored, and a lot was granted and deeded to this embryotic society. This lot was then away off on the commons, on the outskirts of the city; but which, in the course of time, was found to be situated on Adams street, between the two most fashionable

avenues in the city, and on what is destined to be an important business street. Whilst I was delivering the above course of lectures at Chicago, Rev. J. R. Hibbard who was then living on a farm in Lucas Co., Ohio, was on his way to Canton, Illinois, where he was going on a visit to the Society, then recently instituted there by Dr. Belding, of which I have before spoken. Mr. Hibbard was on horseback, and his horse died whilst on the way, before reaching Chicago. A favorable and friendly notice of these lectures appeared in the "Western Citizen," a paper then published in Chicago, in which, after some personal remarks concerning me, the writer says:—"Last winter he lectured in Goshen and Elkhart, Indiana, and his lectures were attended by large audiences, and with absorbing interest." Then, after referring to the more recent lectures given in Goshen, Elkhart, Niles, and St. Joseph, says, "Mr. Field belongs to a class of professed Christians who believe that the second coming of the Lord, foretold in the New Testament, is not a literal coming, or a coming in person, but a coming in spirit, by revealing the internal or spiritual sense of the Word of God. Accordingly he and they believe that the Bible throughout, has an internal or spiritual sense, so that every word has a meaning within the letter, and distinct from it," and that "the Mosaic account of the Creation and the Deluge cannot be literally true and was never intended to be so understood; that it was written in a symbolical age, when natural images and language were used

to express spiritual things, and that the Book of Genesis, instead of treating of a literal creation and destruction of the world, treats of the regeneration of man, thus showing that the investigations of geology, which are supposed to contradict the Mosaic account of the creation, may be true, without detracting from the authority of Scripture." After spending two weeks quite pleasantly at Chicago, I again resumed my journey, and on the evening of the day on which I left, (Dec. 6th,) I found myself at Joliet, about 40 miles distant, where I delivered four lectures, which, though not numerously attended, I had amongst my hearers the Episcopal and Universalist Ministers, Judge Peck, Squire Hawley, and other people of note.

On Saturday evening, (Dec. 10th,) I left Joliet for Ottawa, where I arrived the following morning at half past three, and put up at the Mansion House. At this place I gave a Course of Ten Lectures at the Court House. These Lectures were on the Creation and Deluge; the Miracles of Egypt; and the life after death. The Court House was full every evening, and the Lectures listened to with profound attention; and were the constant topics of conversation. Amongst those who seemed to be the most interested were Mr. Hise, editor of the *Free Trader*, Messrs. Reddick, Cotton, True, Ware, Stone, Thompson, Dickey, Champlin, Monroe, Dr. Hurlbut, &c. The *Free Trader* of the next week had an editorial on the subject of the Lectures, in which they are thus spoken of, under the head of "Mr. Field's Lectures. The atten-

tion of the people of this place has been unusually awakened during the last ten days by a Course of Lectures which have been delivered at the Court House on the Doctrines of a new denomination or class of Christians, who style themselves the 'New Jerusalem Church;' but who are better known by the name of 'Swedenborgians.' Mr. Field, the lecturer, came among us an entire stranger; and as, in proportion to the attention excited by the lectures, the anxiety appears to have been increased to know something more about the lecturer." An extract is then made from the *Western Citizen*, in reference to my personal history and antecedents, after which the editor continues:—"It is not our purpose to give any, even the briefest, sketch of these lectures. Besides that, we would not have room to do it, even should we wish to, we do not feel competent, merely from memory, to give those of our readers, who did not hear them, anything like an adequate or just idea of their contents." After making another quotation from the *Western Citizen*, descriptive of the lectures, the editor thus concludes his remarks, but for which I do not hold myself responsible:—"Mr. Field is a very modest and unassuming man; yet we have never heard a more engaging speaker, nor one who could bring to the elucidation of his subject a greater fund of scientific knowledge, or logical ability. He has left a deep impression in the place, and one that will induce a search for more light. The subject is one of immense interest and well worthy of a thorough investigation. It will not do to treat with

indifference or contempt, doctrines which bear with them such a fair show of reason, and which come ostensibly backed by what are at least conceived to be the discoveries of geologists: but, if met at all, they must be met by reason and argument." On Wednesday evening Dec. 21st, I left Ottawa for Peoria: the weather was very cold, and the stages very comfortless. I arrived at Peoria the next evening, and put up with Mr. King, at the Clinton House. Mr. E. N. Powell, brother of Rev. David Powell, was the only New Churchman living there, and he was absent at the time, in Springfield, where the Legislature was in session.*

* In a communication to the *Western Convention*, which met in Cincinnati in 1843. Mr. E. N. Powell, of Peoria, says: "Dr. Belding preached the first New Church sermon in Peoria, in the Fall of 1841 (when on his way to Canton). He had to preach under the most unfavorable circumstances, and his congregation was small." He delivered two discourses. And about a year afterwards, Mr. Powell says, "Mr. Prescott visited Peoria and preached for us three times." Then he gives an account of my visit in January, 1843, and adds; "And I am happy to say that the spark which had been ignited by Dr. Belding, and made to burn by Mr. Prescott, was fanned into a flame by Mr. Field." "Mr. Field's power of reason, and the force in which he presented the truths of the New Church was such, that it almost silenced opposition." "His lectures were attended by the most intelligent and virtuous of our citizens; and he has made an impression in favor of the truths of the New Church, which I trust will never be effaced." "Upon arriving home, (he says): I found that a mighty revolution had taken place in the minds of many, in regard to the True object of religious worship, and of love to God, and our neighbor;" and "a deep toned desire—to know the *true* way of interpreting the Sacred Scriptures:" &c., &c.

The next day I sought the sheriff to obtain the use of the Court house for my lectures; but it was a long time before I could find him; and when I did he as positively as politely informed me that I could not have it! I remonstrated and besought in vain; he said the hall had been so abused by being used by every one who came along, that they had concluded not to grant the use of it any more for any other than City or Council purposes. But as this did not at all comport with the purpose for which I had come to Peoria, I thought I would not take "No," for an answer: so I continued to besiege him in the most agreeable way I could; mentally resolved not to leave him till he had consented. So presently I took out a posting bill, which I had with me, and filled out the blanks to the effect that I should deliver the first Lecture of the Course at the Court House in Peoria, on Monday evening, Dec. 26th. I showed this to the Sheriff, who said nothing; I then went to the outside door, and tacked it upon it! Whilst I was doing so, he came out, and apologized to me for for being so hard-hearted, and said I could have the room for that one lecture, but for no more; so that much was gained. The next day I had my advertisements circulated about town, which created some talk; the prevailing opinion however was that it was a humbug. Still the lecture was well attended, and attentively listened to, and seemed to make a favorable impression. At its close I stated to the audience what I proposed doing, and suggested the way I wished it to be done. I said

that if they would like to hear the Course of Lectures, (they were on the Creation, &c.,) that I would deliver them on these conditions, viz: they must furnish me with a suitable room or hall for that purpose, and warm and light it; I told them the difficulty I had had with the sheriff in regard to obtaining the Court House for that evening, and that he would not let me have it again. That they must advertise the Lectures, appoint a door-keeper, and take up a collection every evening; and that if they collected enough to satisfy me, I would go on with them, if not, I should stop; or if they were dissatisfied, they were to let me know. And I said, with a view to ascertain whether this method will suit you, I propose that you nominate a chairman, and take the sense of the meeting; and, if approved of, that he appoint a committee of six persons to make the necessary arrangements. This was at once agreed to, and Dr. Dickinson, (Unitarian,) was called upon to take the chair, which he did; and the plan which I suggested was at once adopted. There was now no difficulty in obtaining the use of the Court House, and suitable persons were appointed to warm and light it, and ring the bell, and take up the collections.

The Lectures were well attended, and for the first two or three evenings the amount collected was quite satisfactory, after that they fell off; so the committee announced that no person should be allowed to come in who did not give something; and as there was no currency then smaller than five cents, they must pay at least so much. The

first evening after this, many who came without any money, had to go away, or go and get some; some returned, and some did not; but after that they all brought something, and the collections were again satisfactory, and the attendance large and respectable. After finishing the Course on the Creation, &c., I was urgently requested to deliver some on the peculiar theological views of the New Church, which I did, giving in all eleven lectures.

The editor of the *Peoria Register*, who was a deacon in the Presbyterian church, in his paper of Dec. 30th, thus notices my lectures. "Mr. Field a lecturer of some celebrity at the North, commenced a course here on Monday night which has been received with great acceptance. His subject is *The Creation*—a boundless field. We have not been able to be present, but learn from those who have, that they have been highly entertained, and on some points instructed. 'On Wednesday evening,' says a correspondent, 'the manner in which the sun, earth and other planets were produced was the subject. The positions taken by him are at least novel, and however our fancy may have been pleased, our judgment is not yet convinced. This evening the proper signification of the first chapter of Genesis is announced to be given, and a rich treat is expected.' Mr. F. is a believer in the theological doctrines of Swedenborg, though whether his scientific views are derived from him, or whether they are his own, we know not." In the next issue of the same paper, (Jan. 6th, 1843) the editor thus comments;—"MR. FIELD'S LEC-

TURES. Mr. Field closed his course of Lectures, on the Creation, Deluge, and the Doctrines of the 'New Church' last night, drawing crowded audiences. We were able to be present at one only—the first of the theological series. It would require more room than we have to spare to present an outline of this, and we shall therefore offer none. A word or two upon the lecturer must suffice. That he is a highly intelligent gentleman all will acknowledge. His manner is entirely free from declamation, and without any effort at oratory, he rivets the attention of his hearers, while he unfolds his meaning with the clearness of light itself. His theological views are those of Emanuel Swedenborg, a Swedish nobleman, who flourished about a hundred years ago. Buck speaking of him says;" —Here, although he had no room to give even "an outline" of my lecture, he quotes at length what Buck says. And thus he concludes: "Some of our readers may possibly be reminded by this extract of some later prophets, who have sprung up, professing to hold colloquial intercourse with 'saints and angels,' but we dismiss all such 'correspondences.' In all gravity we think the theological doctrines of the first seventeen centuries the safest, and shall therefore adhere to them. Mr. F. goes from here to Springfield whence he may proceed to St. Louis, in both of which cities he will produce a 'sensation.'"

Before leaving Peoria, I had an opportunity to learn that the following named persons had become deeply interested in the Doctrines of the New

Church, and desirous of learning more about it, viz: Dr. and Mrs. Dickinson, Dr. Rous, Mr. Alex. Cooper, Amos Bartlett, Ralph Hamlin, H. Lightner, Merriman, Taylor, Greene, Tuttle, Bryon, Bester, Ingraham and wife, Eamen, Smith, Durst, Laman, Howell, Keller, Mrs. Davis, and Rev. Mr. Allen; besides Mr. and Mrs. E. N. Powell.

Having so satisfactorily accomplished the object for which I visited Peoria,* I again made ready to continue my journey; and about the middle of the night of Jan. 5th, 1843, I was awakened by the horn of the stage driver summoning me to pursue my way, and on Friday evening (the 6th,) I arrived at the American Hotel, Springfield, at which place I stayed for awhile. Here I found a small society of New Church people, viz; Mr. Isaac S. Brittain, Mr. and Mrs. C. G. McGraw, Mr. and Mrs. Farnsworth, Miss Cannon, W. L. Tabor, Mr. and Mrs. J. C. Planck, Mr. Wright and Ransome. I obtained the use of the hall of the House of Representatives for my Course of eight Lectures on the Creation and Deluge. This was by the friendly assistance of Mr. J. Y. Scammon, of Chicago, who was present, and of Mr. E. N. Powell, of Peoria; both of whom I had the pleasure of meeting here. These lectures were well attended by from two to four hundred persons each. One of these lectures was on the life after death.

On Sunday morning, Jan. 15th, I had the plea-

* After leaving Peoria a very long notice of my lectures; from a correspondent, occupying nearly three columns, appeared in the *Register*; to which I sent a reply.

sure of meeting with our New Church friends, at the house at Mr. Planck, for worship; on which occasion I explained the meaning of Blood, and why there was no remission, without shedding it. During the latter part of the time I was at Springfield, I was kindly invited to make my home in the family of Mr. McGraw. Before I left I learned that many other persons had become interested in the Doctrines; among whom were Mr. Peet, Mrs. Hicock, Mrs. Bowman and Mr. Jankevitch.

On Thursday night, Jan. 19th, I left Springfield for Jacksonville, 25 miles distant. There was a railroad to this place, (the only one I believe in the State,) but as I was desirous of getting to Jacksonville in good season, I concluded it to be safest and quickest to go by the stage! which I did, and arrived there the next morning by 10 o'clock, and stayed at the Morgan House. I soon made my arrangements for a Course of Lectures here, the same as I had delivered in other places on the Creation, &c.; part of which I delivered in the Town Hall, and the other in the Court House, and Presbyterian Church. These Lectures were well attended, and attracted much attention. After I had finished, Mr. Turner, Professor of Rhetoric and Belles Lettres in Illinois College, (which is located here,) announced his intention of delivering two lectures in refutation of my main points, at the New School Presbyterian Church, which was willingly granted him for that purpose. I could not but consider that I had an antagonist indeed in such a person; the more especially as Jackson-

ville was noted as the seat of learning, and Athens of Illinois! For besides the Illinois College, in which Mr. Turner was a Professor, the Methodists, and Campbellites had each a College; and there was a Seminary, or High School for young ladies. It had also two Presbyterian Churches, a Congregational, Methodist, Episcopal, Baptist, and Campbellite Church. And besides, Prof. Turner had so recently won much renown by the publication of a work entitled "Mormonism Exposed." So I braced up my nerves as well as I could, and went to hear how this redoubtable giant was going to demolish, in his two lectures, all that I had attempted to establish in about seven. And for style, for elegance, for chasteness and purity of expression, I think he could scarcely have found an equal! Let me, however, attempt,—feeble as the effort may be, to show how completely he refuted all the laws and principles, and facts, which I had advanced with so much preparation and study. "Swedenborgianism (he said), was a subversion of everything decent and sensible,—an extermination of human decency;" and that "this grotesque and upheaving system of Swedenborgianism, brings fires of desolation;" that it "exterminates the idea of God's omnipotence;" and we "are called upon to tear up our Bibles, and believe it, on peril of our immortal souls; yet it is only dreams, dreams, dreams! The dreams of the Joe Smith's, and of the Swedenborgians;" for "Joe Smith was a parallel to Swedenborg,—only that Joe Smith had common sense, and Swedenborg was a learned

fool; and those who receive his writings, perfect fools;" for "Swedenborg's common sense was ground out by book-knowledge;" he was "an amiable and devout religious maniac." His system is a "chaos of commingled blasphemies and absurdities." That there is "no alternative but to be Swedenborgians or infidels;" and their object is "to reconcile conscience to a life of sin." That this "hideous and rabid credulity,—this sneaking and drivelling system attacks Christianity and runs, or like Judas, betrays with a kiss, or stabs in the dark." It is "a mockery and mummery of religion," &c., &c. This was the style of his anathema; but for me to reproduce his coarse, extravagant, and grotesque parodies of my arguments, would require much more ability than I possess, so I will not attempt it. But I was at once importuned to stay and reply to these two so-called lectures, and was I to admit that I attacked Christianity *and ran?* Or should I endeavor to do as David did, when met by the haughty Philistine? I concluded to make the effort at least. I was at once surrounded by a host of friends, all desirous to aid me, by procuring a suitable place, and paying me for my time and services; but no Church could be obtained for my use! So it was announced that I would give two lectures at the Court House in reply to Prof. Turner's two. The Court House was packed full each evening; *but Prof. Turner was not there either time!* But for a man that was absent, it was very generally admitted that he was about as well dissected as he might ever expect to

be. I know that those who had felt most outraged by his coarse and rude attack upon the proprieties and amenities of civilized society, breathed freely again! With all his prestige they pronounced him a "used up man;" and they predicted that he would not interfere with the next stranger, whoever he might be, who came to Jacksonville to lecture. Since then I have learned that Prof. Turner had admitted his error; and that if he does not fully accept the doctrines of the New Church, he at least has great respect for them,—and in latter years we became very good friends. After this, by very particular request, I was induced to deliver five more lectures on the Doctrine of the Lord, and human Redemption and Salvation; and the life after death; and I may mention, as among those who became much interested in, and very favorable to the doctrines, Jas. Berdan, Esq., Dr. Owen, Dr. C. B. Tabriskie, M. Long, Andrew. F. Wilson, Jos. W. King, Elizur Wolcott, Jacob W. Tabriskie, &c. The Editor of the *Illinoian* published at Jacksonville, gave a somewhat ludicrous account of Swedenborg in the next week's papers; but eased it off by saying, "It must be gratifying to Mr. Field to know that his lectures have been well attended, and much anxiety manifested in his behalf." But the following week there appeared an article of two columns and a half in length, headed, "Mr. Field's Lectures in Jacksonville,—his system of geology, and the outcry of the preachers of the different churches against the lecturer." In which, after giving a brief synopsis of what I had

said in regard to the *modus operandi* of the creation of the earth, concluded by saying, "Thus much for Mr. Field's views of the formation and subsequent changes of the earth. They are not original with him, neither are they peculiar to him. Those views are held by the most learned men of the present age, and are clearly supported by known facts, and the researches of the geologist. There is one thing that is a matter of some astonishment to us, and that is, that the preachers of the Gospel, and the believers in the Mosaic account of the creation, in this vicinity, should take alarm at the promulgation of those views; and what is worse, that they should, by ridicule and abuse, attempt to prevent the subject from being examined; or what is the same thing, attempt to prevent the people from going to hear the question discussed. If they would study the sciences, and read their Bibles, they would see that those views do not necessarily militate against the account of the creation and the deluge, as shown in the Book of Genesis. But whether it does or not, shall the subject not be examined? Does the evidence of the truth of that account rest upon such a doubtful basis, that it will not stand the test of human scrutiny? No, it will stand the test; and the truths of geology will only tend to corroborate its truths, and make its recital more manifest. Do those gentlemen, in their fanaticism and tyranny, intend to gag this community, and to smother investigation? If their doctrines are true, (and I believe they are,) why should they fear

to have them examined? It is a poor compliment upon their creeds and system of religion, that they fear to have them examined, and compared with any other system. Now the Bible, and the Christian religion never lost anything by free enquiry; the more it is examined, the clearer and brighter will its truths appear; therefore we would advise those gentlemen hereafter to adopt the following motto, for their guide upon this and all other subjects:—'He that will not reason is a bigot,—he that dare not is a slave,—and he that cannot is a fool.'" On the 6th of February, 1843, I left Jacksonville and proceeded to Alton, where I delivered a course of seven lectures, which, although well attended, did not attract the attention they most likely otherwise would have done, from the fact Dr. Boynton had the public ear at that time, he having preceded me by a few days,—and was lecturing and experimenting on Mesmerism, which had just then begun to be famous, and being a very popular lecturer, and having secured the best hall in the city, the popular attention was directed to him—and as his exhibitions took place every evening, I labored under considerable disadvantage in my efforts to interest the people, either in a new Theology, or a new Cosmogony. Still my lectures were very respectably attended, and attracted a good deal of attention. I found here a few silent receivers of the New Church doctrines, Dr. Skillman, Capt. Rider, Mr. Leonard, Mr. Buffom, Mr. Arnold, and there was living within three or four miles, a Mr. Copley, (brother of the Mr. C. in

Michigan), but some of these gentlemen I did not see. Some few others also became interested in the Doctrines.

On the 16th of February I found myself at St. Louis, where I was kindly received and entertained by our friend and brother in the Church, Mr. Francis B. Murdoch; but after remaining there nearly a week and finding every public hall engaged, and no immediate prospect of obtaining one, I concluded it best to go to Belleville, (Ill.,) 15 miles from St. Louis, and lecture there, and then return. So, on the 21st, I went there, and put up at the Mansion House,—the dining room of which Mr. Dickens had made famous in his then recent work, entitled "American Notes," as a *Cow Shed!* In this village I delivered eight lectures; which were not very numerously attended; the population being mostly German and illiterate, still there was much to interest me here; one person, Mr. Chas. Gleim, was highly delighted with all that he heard, and received it gladly; another person also seemed not less so; this was Dr. James Melrose, then practising Phrenology, who, under a fictitious name, was made to figure in a very overdrawn manner, by the same distinguished writer (Chas. Dickens), who met with him at the above hotel, which he had reached, as he said, by wading through a continuous sea of mud from St. Louis,—in which there was no variety, except in its depth! Besides Mr. Gleim and Dr. Melrose, there were several others who became deeply interested in the Doctrines; among them I might name Dr.

Randle,—Mr. F. M. Gleim,—L. D. Cabanne,—Wm. C. Davis,—John Riggles,—A. G. Bragg, and Isaac Terrill. Mr. Cabanne gave me five dollars to expend for him in the purchase of N. C. books at St. Louis, and send him, which I did; and I learned they were read with great avidity and satisfaction. Soon after I left Belleville I received a letter from Mr. Gleim, in which he says,—"I hear that you are lecturing to a very large and respectable audience. I am glad to hear it, as your lectures will induce many like myself, to get more knowledge of Swedenborg. It seems that the people here have got hold of John Wesley's writing in opposition to the New Church, and all hold on to it with much power. I would like to get an antidote, because I feel conscious within me that Wesley is wrong, though the motive which urged him might be pure; if I could explain this matter, I could glide along smoothly; if Mr. Murdoch has anything in refutation, please get it for me, and send it over; I will take good care, or I will buy it, if it can be had for money. I have read nearly all those books you purchased for me, and have received new light. I feel as though I can see my way clear towards heaven; not to worship a dreadful God,—but one of love and truth."

On the 28th of February, having accomplished what I could at Belleville, I paid my fare to go by the stage at 4 o'clock next morning, to St. Louis; but the driver failed to call for me, so I had to hire a horse and buggy; and Dr. Melrose was kind enough to drive me over. It was a bitter, cold day;

but I was obliged to go, as arrangements had been made for me to commence a Course of Lectures in St Louis that evening. I was again kindly received and entertained during my stay in the City, at the house of Mr. F. B. Murdock. I commenced my Lectures in the Lyceum Hall; but afterwards had fitted up for me a very good room in the Mechanics' Institute. I delivered my Course of Lectures on the Creation and Deluge, which then consisted of seven, and afterwards, by urgent request, I delivered six others, on the Doctrines of the Church. The Lectures were well attended, and excited a good deal of interest and enquiry. A communication appeared in the St. Louis *Evening Gazette*, written by a Catholic, who attended my Lectures, in which he thus speaks of them: "There has not been a greater source of infidelity on matters of religion than the apparent discordance of revelation with the theories promulgated during the last century, concerning the creation of the world. Many to whom the mysteries of Christianity, (on account of their incomprehensibility,) had given rise to doubt and distrust as to their Divine origin,—had their doubts confirmed, and their distrust verified by the researches of the geologist. The atheist exulted, whilst the Christian deplored that these investigations should sap the superstructure upon which his faith and hopes had been built. The Book of Genesis received a new construction in the hand of the theologian, and forced interpretations, to suit the views of the new theories, were advanced by the learned. Speculations have succeeded

speculation, which have only tended to envelope in still greater mystery and obscurity the signification of the Word of God. Men have involuntarily rejected the Scriptures, as the evidences in the material world tended to prove that the relation, given in the Mosaic account of the creation was untrue. Reason was the light by which they had been guided to these conclusions,—and therefore, all that would not admit of actual demonstration, was not assented to. Voltaire, Volney, Paine, and other infidel writers, are then sought after, as the advocates of the infallibility of human reason. The wholesome restraints of Christian morality are then disregarded as incompatible with the liberty of man, and the Christian has thus been transformed into the sensualist. Now if an interpretation of the Book of Genesis can be made so as to accord with the known laws of physics, and the established principles of geology, so as to bring conviction to the mind of the infidel of the agreement of the Bible in the most minute particulars to these laws and principles,—much will be attained. I had designed to have given some of the views advanced in a Course of Lectures on the Sun; —earth, and other planets, which have elicited the above reflections; but having already encroached on your columns, I must forbear,—assuring your readers, that in case Mr. G. Field delivers another Course, they will find the above assertions fully sustained in the originality of his opinions, delivered in the peculiarly argumentative and forcible language, interspersed with beautiful and sublime

images and comparisons, at once pleasing and impressive." The *Union Banner* also had the following editorial notice, under the head of "LECTURE ON THE CREATION OF THE UNIVERSE. The introductory Lecture was exceedingly interesting. Although not abundant with the blandishments and graces of oratory, his thoughts were conveyed in such a natural spiritedness of style, earnestness of manner, and simple elegance of diction as would enchain the attention of the most fastidious. The subject was treated in a powerful and brilliant manner. The reasoning was profound and perspicuous; minute, and comprehensive; the allusions appropriate and illustrative; the arrangement ingenious;—the method and ideas, to us, strikingly original, and clothed in pleasing and sparkling imagery. As he progressed, the gates of the mind seemed striving to burst asunder, that the sublime infinity of the subject might enter, to expand and elevate the soul. Such entertainment makes depravity ashamed; carries back the heart to ages of primitive piety,—prompts it to legitimate exercise, refines and ennobles our being; and gives the Christian that confidence and assurance in His Maker's word, as enables him to sustain with fortitude and resignation, the jeers and calumny of infidelity." There were a few receivers of the Doctrines of the Church at St. Louis at this time. A few months previous, *i.e.* in September, 1842, the Rev. T. O. Prescott had been to St. Louis, and delivered two or three discourses there. He then went to Illinois, and returned to St. Louis about

the first of November, when he delivered a Course of very able and interesting Lectures on the Doctrines of the Church, at Lyceum Hall; which, though not largely attended, seemed to make a good impression. On the 20th of the same month, Mr. P. baptized three adults and nine children; and instituted a Society composed of the following members, viz., Joseph Barnard, Timothy Keith, Charles R. and Eliza B. Anderson, Susan Barnard, Margaretta Barnard, John Barnard, and F. B. Murdock.

This Society met for worship at their respective houses every Sabbath, Mr. Jos. Barnard being elected leader. It was three months after this that I made my first visit to St. Louis, and in reference to which the Society say in their report to the "Western Convention," at its session, the following May: "In February (1843), Mr. George Field, of Battle Creek, Michigan, came to St. Louis and delivered eleven lectures upon scientific and theological subjects. Most of these lectures were delivered in the Hall of the Mechanics' Institute, which was fitted up for him. They were well attended, and excited in the public mind a high degree of interest;—we may say astonishment. It was interesting to see, night after night, the same persons, occupying almost the same seats, listening with the most profound attention to a man who seemed to them to have unravelled all the mysteries of creation and of the Divine Word. He is still talked about, and will long be remembered. Mr. Field's labors here arrested the attention of

many persons. One of the most remarkable consequences of these labors is the formation of a Society, (which originated amongst, and is composed principally of, persons not members of the Church,) called 'a Society for the examination of the writings of the Hon. Emanuel Swedenborg.' The purpose in forming this Society, was, to raise by subscription, a fund, for the purchase of the Theological and Scientific Works of Swedenborg, which, when obtained, are to be kept by a librarian for the use of the members; and to be loaned out to persons not members, upon paying a small compensation. Fifty dollars have already been raised, and as much more, we doubt not, will be obtained, if wanted." "This Society was organized a few days ago by the adoption of a Constitution, and electing Dr. Chas. F. Lott, President, and F. B. Murdock Secretary, Treasurer and Librarian."

That Society was composed of persons who were Catholics, Episcopalians, Presbyterians, Methodists and New Churchmen, and were to "meet every two weeks, (or oftener if desired,) at the Library, for the purpose of conversation upon the writings and doctrines of the New Church." Dr. Boynton, whom I had met at Alton, came to St. Louis while I was there, to lecture on Mesmerism; he professed to be fully convinced of the truthfulness of Swedenborg's teachings, although he rarely let any one else know it. He afterwards became a very popular lecturer, and was well known all over the country. Among others who became most interested in the doctrines, in addition to those I

have already named, I may mention Mr. Charles Barnard, Mr. Hale, Mr. and Mrs. Stephens, Mr. Gooson and wife, Mr. Anderson, Sen., Mr. Moffat and wife, Mr. Powell, Mr. Morton, Mr. January, Mr. Edgar and brother, Mr. Hardy, Capt. Fithian, Capt. Burnham, Miss Mary McKee, Wm. Mckee, and Mrs. Murdock. Whilst lecturing in this city, I received three letters, remailed to me from Belleville, by the same post, although written at intervals of a week apart, informing me of my wife's sudden and severe illness; next of its being dangerous; and the third one that I received that I must hasten home if I would see her alive. So I made immediate arrangements for leaving, and on Thursday morning, March 16th, took stage for home. But travelling was slow and tedious then, and there was considerable snow on the ground, sometimes even covering the fences; but by Saturday evening I arrived at Peoria, where I received another letter informing me that my wife was better; so I stayed to rest at night, and on the Sabbath, when, by urgent request, I delivered a discourse in the morning and afternoon; and in the evening again took the stage for home. The The lectures at Peoria were delivered in the Court House, to very large and attentive audiences; and a strong desire was expressed for me to come and make Peoria my home, and devote myself to the uses of the ministry in accordance with the order and usages of the Church.

Indeed, I was told that a subscription paper was in circulation to see how much they could raise for

that purpose, and they already had $500.00 subscribed towards the first year. But, as I had no thought or desire at that time of leaving Michigan, I told them I could not respond to their kind wishes. I arrived in Chicago on Tuesday afternoon, March 21st, stayed over night at Mr. Scammon's, and next morning proceeded on my way, and on Thursday reached Edwardsburg, where I received another letter informing me that my wife was dead! and at the time I received the letter she had been buried three days! Next morning I hastened onward to Constantine, thence to Kalamazoo, from which place I hired a man and a cutter to take me to Battle Creek, where I arrived on Saturday evening, March 25th, 1843, at half-past nine o'clock. I found strangers living in my house, my three little children scattered into as many families, and all of us without any home.

After collecting my bills for the many expenses which had been incurred, and defraying them, I found that I had expended almost all the little that I had received over and above my expenses during the six months I had been away: but as there had been other work provided for me during my absence, the time for entering upon which, however had not yet fully arrived, I shall take advantage of the interval, whilst recuperating for a few weeks at Battle Creek, to go back a little, and state what had been done in Michigan during my absence in Illinois, &c. I have already stated that whilst I was at Niles, arrangements had been completed for calling a meeting of the Readers and Receivers of

the Heavenly Doctrines in Michigan and Northern Indiana to assemble at Albion, for the purpose of Instituting a New Church Association on the 2nd day of January, 1843. This was done by Mr. A. Silver writing to all such persons as were known to reside West of Albion; and by Mr. E. D. Fisher to those who lived East of that place. In consequence of which there assembled at the house of Mr. R. H. Murray on that day, the following persons, viz.: Mr. Jacob King, and Mr. Charles Hinkle, of Marshall; Mr. David W. Howell, and Mr. and Mrs. W. G. Wheaton of Battle Creek, Mr. Abiel Silver, of Edwardsburg; Mr. Hans, and Mr. Henry Thielson, of Jackson; Mr. and Mrs. E. D. Fisher, of Woodruff's Mills, Brighton, (near Kensington,) Livingstone Co.; Mr. and Mrs. R. H. Murray, of Albion; Justus Dobbin of Ann Arbor; also Mr. Henry Weller of Marshall; and Miss Ann Parker of Battle Creek; the two latter, though being interested in the Doctrines, took no part in the Proceedings:—in all, numbering fifteen persons. Letters of encouragement and assistance were also received and read from J. Y. Scammon, of Chicago, Ill., M. H. Rollin, of Goshen, Ind.; John T. Little, of Farmington, Oakland Co. Mich.; C. P. Bush, of Genoa, Livingstone Co., Mich., George Corselius, of Ann Arbor, Mich.; and Saml. Hall and Mrs. S. M. H. Dorr, of Detroit, Mich.; and Mr. John Harford, of Lima, Mich. After the necessary consultation in regard to what they proposed to accomplish, the following Resolution was adopted, viz:—

"*Resolved*, That we, now present, Readers and Receivers of the Doctrines of the New Jerusalem Church, do hereby form ourselves into a Society to be known as the 'Association of Readers and Receivers of the Doctrines of the New Jerusalem Church in Michigan and Northern Indiana.'" After which, Rules for organization, and the election of a President, Secretary and Treasurer were adopted; and Mr. Jacob King, (the oldest Receiver of the Doctrines in the range of the Association), was elected President; and Robert H. Murray Secretary and Treasurer. What was next done I copy from the manuscript of the Secretary of that meeting as recorded in his Book: which states that—

"The following Preamble and Resolutions were then successively offered, and unanimously adopted by the Association:—

"*Whereas*, Mr. George Field, of Battle Creek, in this State, is personally well known to several members of this Association; and to the remainder, by well established reputation; and whereas we consider him to be a man of good moral character, and well qualified to teach and preach the Doctrines of the New Jerusalem Church,—therefore,

"*Resolved*, That the Secretary be, and he is hereby requested to prepare a certificate of these facts, and a recommendation, in the name of this Association, of Mr. George Field, for ordination into the New Church Ministry; and, with the proceedings of this meeting, to forward the same to the Ecclesiastical Committee of the Western Con-

vention of the New Church, soliciting its action, and that of the Acting Committee, for the immediate accomplishment of the wishes of the Association.

"*Resolved*, That the Secretary be, and he is hereby requested to forward to Mr. George Field, the proceedings of this meeting, and to tender him, in the name of the Association, a call to the Ministry of the New Church, in the district of country which it includes; conditional upon his receiving ordination, or license to preach; and on that condition, to pledge to him in its name, should he accept this call, the sum of money guaranteed at this meeting for his services during the present year.

"*Resolved*, That all receivers, and readers of the Doctrines, residing in the State of Michigan, or in the northern part of Indiana, are invited to become members of this Association,—to be present at its meetings,—to communicate to it any information they may have in relation to the state of the Church in their vicinity, and to make any suggestions which they may deem of use to the Association.

"*Resolved*, That we hereby recommend to each other, and to those who, with us, are willing to contribute to the support of the objects of the Association, that they pay to Mr. Field himself, should he become our Minister, upon his visiting them, the proportion of the amounts intended for him, due upon the circuit.

"*Resolved*, That it be recommended to Mr. Field,

in the case heretofore provided, that he make his circuits or tours, semi-annually; stopping one, two, or three weeks in a place, according to its size,—the effect apparently produced, and the amount subscribed for his services.

"*Whereas*, a communication from Chicago, Ill., solicits the ministerial services of Mr. Field, at that place, and offers to pay a proportional part of his salary,—therefore,

"*Resolved*, That it be recommended to Mr. Field, upon his becoming our Minister, to extend his circuit to that city.

"*Resolved*, That the Secretary be requested to prepare for publication, and forward an account of the proceedings of this meeting to the Editors of the *New Jerusalem Magazine* and *New Churchman*, also to the Acting Committee of the Western Convention.*

"*Resolved*, That the next Annual meeting of this Association be at Battle Creek, on the first Wednesday of January, 1844. Adjourned.

"ROBT. H. MURRAY Secretary.

"ALBION, January 2nd, 1843."

The following is a "Statement of Subscriptions for the salary of Mr. George Field, during the full year of his engagement," which he was to collect himself as he might be able, while on his tour: viz.

* A brief account of the same, together with the above Resolutions, appeared in the *N. Jerusalem Mag.*, vol. 16, page 317,—and in the *New Churchman*, vol. 2, page 188.

By Jacob King, for Marshall	$15 00
" Charles Hinkle, for Marshall	10 00
" Abiel Silver, for Edwardsburg	25 00
" David W, Howell, for Battle Creek	15 00
" Hans and Henry Thielson, of Jackson	25 00
" E. D. Fisher, of Brighton	10 00
" R. H. Murray, of Albion	20 00
" J. Y. Scammon, for Chicago	50 00
" J. T. Little, of Farmington	5 00
" M. H. Rollin, for Goshen, Ind	40 00
" Mrs. J. R. Dorr, of Detroit	15 00
	$230 00

EXPECTED FROM

C. P. and R. Bush of Genoa	$20 00
Detroit	10 00
Ann Arbor	10 00
Dexter and Lima	5 00
Prairie Ronde	20 00
Homer	5 00
St. Joseph	30 00
Elkhart	20 00
	$120 00
Total	$350 00

The following is a copy of the communication sent to the Ecclesiastical Committee of the New Church Western Convention:—

"DEAR BRETHREN,—Inclosed I send you the Minutes, of the Proceedings of a meeting of Readers and Receivers of the Doctrines of the New Jerusalem Church, convened at this place on the 2nd inst., to which I respectfully ask your attention.*

In accordance with the instructions therein given me, as Secretary of the Association then organized,

*A copy of the above Proceedings, together with a reference to my Missionary tour just published, accompanied this.

I beg leave to represent to the Committee, in behalf of said Association, that Mr. George Field, the bearer of this communication, is personally well known to a majority of those present at the meeting above mentioned; and by reputation to the remainder; that all testified their perfect confidence in the goodness of his moral character, and his fitness for the duties of a Minister; and that by a unanimous vote, the Association gave a formal expression to these sentiments. The Association of Readers and Receivers of the Doctrines of the New Jerusalem Church, in Michigan, and Northern Indiana, therefore, entertaining these opinions, and desirous of engaging brother Field as Missionary for the region of country represented by the Association does hereby recommend to the Ecclesiastical Committee of the Western Convention, that Mr. George Field, of this State, be ordained a Minister of the Lord's New Church, fully authorized and empowered to lead in public worship,—to preach the truths and doctrines of the New Jerusalem Church,—to administer the ordinances of Baptism, and the Holy Supper, to officiate at funerals and weddings; and, under the authority, and at the request of the Western Convention, and in such a manner as it may prescribe, to ordain others into the Ministry of the New Church. And we respectfully request that the Committee will, as soon as may be, give to this, our recommendation and desire, a favorable consideration, and we hope, if it be admissible, that without waiting for the meeting of the Convention, the Acting Committee may

accord a confirmation of your compliance with our earnest wish. Signed, Jacob King, President, Robt. H. Murray, Secretary, Abiel Silver, E. D. Fisher, Hans Thielson, Henry Thielson, Charles Hinkle, David W. Howell, William G. Wheaton, Justin Dobbin.

"By ROBT. H. MURRAY,

"Secretary.

"Albion, Michigan, Jan. 29th, 1843."

Together with the above documents, Mr. Murray, as Secretary of the Association, wrote me a very kind and hopeful letter, in which also he gave me a cordial invitation to come to his house when I came to Albion, for I think it was fully expected that I should accept the offer thus made me. This letter, and the accompanying documents had been detained for some time in the hands of the Secretary, before they were mailed; but reached me whilst I was in St. Louis; but the circumstances then occurring and already related, prevented me from replying sooner than the 28th of March, whilst in Battle Creek.

The proposition was in every way agreeable to me; and it opened up an orderly and legitimate way of promulgating the Doctrines of the Church, as well as conducting its public worship. I am conscious that I had already been transcending my proper function and use in the manner I had proclaimed and taught the Doctrines. It certainly was not my *intention* to do so; but I often found myself exposed to great uncertainty as what I ought to do in the peculiar circumstances in which

I found myself placed, and with no one to consult with, or advise me; and this difficulty increased as I went on, rather than diminished. But now a way presented itself by which this irregularity could be avoided, by being, with the full consent and approbation of my brethren, ordained into the Ministry of the New Church; and I therefore wrote my acceptance of their call to the Ministry, and to become their Missionary. Still the means provided for doing this were not particularly encouraging. Here was a range of country for me to visit, of nearly three hundred miles in length, from East to West; *i.e.*, from Detroit to Chicago; and by cross country routes, often without any stages, from Goshen, Ind., to the heavy timbered lands of Livingston and adjoining Counties in Michigan. And whilst thus travelling, my three little children, now motherless, the oldest only eight years old, and the youngest only a year and a half, had to be put out to board. And what were the means provided for me to meet my expenses with? For the year, there was *promised* $230.00; and in expectancy, $120.00 more, which, if all realized, would be $320.00; and out of this I had to pay my expenses for board, &c., whilst staying eight weeks at Battle Creek, till the Convention should assemble at Cincinnati; and also to pay my fare, &c., in getting there.

But nothing discouraged by the prospects I resolved to do the best I could, and trust in the providence of the Lord for the rest. So, on the 11th of May, 1843, I again left Battle Creek, on my way

to attend the meeting of the "Western Convention," soon to assemble at Cincinnati. I stayed one day at Albion, with Mr. and Mrs. Murray,—and about four days at Detroit, with Mr. and Mrs. Dorr. Mrs. D. was a member of the Boston N. C. Society, and besides her, there were then living in Detroit a Mrs. Abby Russell, sister of the late Samuel Woodworth,—Mr. and Mrs. Samuel Hall, (Mrs. H. being a sister of Rev. N. C. Burnham), and a Mr. and Mrs. Wood, recent receivers. I next proceeded *via* Sandusky City, and Tiffin, to Columbus, Ohio, where I remained two days with Mr. Josiah Espy, one of our sterling New Churchmen. Whilst there I delivered a lecture at the Court House, on Thursday evening, May 18th, on the nature of the eternal world. From thence I went to Springfield, and stayed a day or two, and delivered the same lecture that I had given at Columbus; both lectures being well attended. Thence I proceeded to Dayton, and arrived there in time to deliver a discourse (to the few New Church friends who lived there), on Sunday morning; staying, whilst there, with my very old and excellent friends, Mr. and Mrs. Amos Richards. On Monday evening, May 22nd, I left Dayton by Canal Boat, for Cincinnati, where I arrived on Tuesday morning, May 23rd, and was kindly received and entertained at the house of Mr. and Mrs. Milo G. Williams. The next day (Wednesday), the Convention assembled in the House of Worship, which was then on Longworth street. My credentials were duly presented, and the Eccle-

siastical Committee reported to the Convention, that they had "taken the above application into careful consideration, (and) would recommend the above application to the Western Convention, now in session, for its concurrence; and that Mr. George Field, be empowered to lead in public worship, to preach the truths and doctrines of the New Jerusalem Church; to administer the ordinances of Baptism, and the Holy Supper; and to officiate at weddings and funerals: and to perform all other duties appertaining to the Ministerial Office, except that of ordaining other ministers.

(Signed,) "MASKELL M. CARLL,
"ADAM HURDUS,
"NATHANIEL HOLLEY,
"T. O. PRESCOTT."

The above Report recommends a compliance with everything that was asked for by the M. & N. In. Association, "except that of ordaining other Ministers." And it will be seen by the Report of the Convention for that year, that "Mr. George Field was, by the imposition of hands, ordained into the Ministry of the Lord's New Church, by the Revs. M. M. Carll, and A. Hurdus," with the power aforesaid.

It will be perceived that all the authority asked for by the Association had not been conceded. There was a somewhat divided sentiment in the New Church in regard to degrees in the Ministry; some favoring only one order, some two, and others three. In the General Convention at that time, *three* were recognized; but in the Western Conven-

tion only *one*; although indirectly admitting more, but without defining the province of each; only making such "regulations as occasion may demand;" and "which may be changed and modified according to exigencies;" so that neither the doctrine of *parity* was recognized,—nor of three distinct degrees;—but I was ordained with certain powers, giving me authority to perform certain Ministerial acts, which included all that is contained in the full powers of an Ordaining Minister, as then recognized by the General Convention, except that of ordaining others, which was a part of the prerogative of the third degree.* So that really my ordination was equivalent to the exercise of all the functions of the first and second degrees, as provided for in the General Convention, and a portion of those of the third, which therefore also gave me power to "institute and receive Societies into the New Church," and, (although, it would seem as if this should only be, in the absence of a fully ordained Minister),—"to preside at the meetings of Convention, and of Association; and to administer the Holy Supper on those occasions. But there was

* It will be seen that the form used, and the powers granted, were substantially the same as those used in the ordination of David Powell, of Steubenville, Ohio; and Richard H. Goe, near Wheeling, Virginia; each of whom was ordained by M. M. Carll, as "a priest, and teaching minister in the Lord's Church of the New Jerusalem, with power to conduct public worship, to celebrate the Sacrament of the Lord's Supper, marriages, baptisms, and funerals; and generally to perform all holy rites and Divine ordinances of the Church, except that of ordaining other priests and ministers." See *N. J. Mag.* vol. 44, page 503.

also another Clerical use, not then entertained by the General Convention, but which *was* by the Western,—which was the granting of Licenses for limited periods; and as this did not involve ordaining powers, was clearly included in those functional uses into which I was inaugurated. My first Sermon as an ordained Minister, was preached before the Convention in the afternoon of the same day that I was thus ordained, viz., Sunday, May 28th, 1843.

After the adjournment of the Convention, I delivered, by especial request, my Course of Lectures on the Creation and Deluge at College Hall, in Cincinnati; which were well attended, and were the subjects of numerous editorial and other remarks in the newspapers; but as my intention is to give my reminiscences of the first promulgation of the New Church Doctrines in the West; and as a Society of the New Church had been in existence many years in this city, I pass on to other places, and other scenes; with the remark that, before leaving Cincinnati, I went over to Covington (Ky.), on Sunday p.m., June the 11th, and delivered a Discourse there on the nature of the Life after Death.* June 15th, I left Cincinnati for Columbus; and on Saturday evening, the 17th, gave my Introductory Lecture to the Course on the Creation, &c., at the Old Court House; being kindly entertained whilst there at the house of Mr. and Mrs. Evan

* A pretty full account of the newspaper controversy in Cincinnati, respecting my lectures there, may be found in the 'Retina," at pages 99 and 100.

Gwynn. There were a few New Church people living here then, but no Society, or meetings for worship, and little or nothing known of the Doctrines beyond these few; so I shall state briefly how the views I presented were received. Although the weather was very warm, being the middle of June; and the evenings short, my Lectures were well attended, and by the most intelligent people in the place. The Lectures were free, and no collections taken up; but at their close, a few gentlemen said to me, that they had been highly entertained and much instructed, and wished to make me an acknowledgment of it; and at the same time presented me with a purse containing $20.00. As an expression of the interest manifested I will present some of the comments, and points of discussion raised by my Lectures in the city papers. The *Ohio State Journal*, of June 22nd, after stating the subject of my Lectures, says: "Mr. Field is a man of thought and of science, and whatever may be thought of his positive declarations of the operations of natural laws, and of the truths and outward existences to the phenomena of mind, his Lectures are very interesting, and he makes himself clearly understood. We suppose, of course, that in investigating that subject which he seems to have so much at heart, for the truth's sake, he has had due reference to the *original*, in considering the import of words, sentences, and figures; but in our understanding of his system, it seems to us that a true translation of the word 'light,' in the expression 'Let there be light,' would militate

against it, we were informed, in a late conversation with one of the first scholars and philosophers of this country and age, that the proper signification of the word rendered 'light,' is *lightning*, electricity, or the elements of natural light, according to the theory of solar light and heat, as entertained by many of the philosophers of the present day." To the above I sent the following reply, which was duly inserted.

"CRITICISM ON THE WORD LIGHT.

"*To the Editor of the State Journal.*

"SIR,—I notice in your paper of this afternoon, a criticism on the word 'Light,' on which you say in our understanding of his [my] system, it seems to us that a true translation of the word 'light,' in the expression 'Let there be light,' would militate against it. We were informed in a late conversation with one of the first scholars of this country and age, that the proper signification of the word rendered 'light,' is *lightning*,—electricity, or the element of natural light, &c. Permit me here to observe that every effort has been made to reconcile if possible the first chapter of Genesis with the philosophy of the natural creation; with this end in view, some have endeavored to prove that the sun was created on the *first day*, in order to account for the presence of light; others, as you shew, would have it appear that the light, was not pro-

perly light, but *lightning, electricity,* or light in a latent form; yet that these views are far-fetched, and that they militate against each other, might easily appear. That the word 'light' is correctly translated there can be no room for doubt; not only from the fact that all known translations so render it, and the ablest philologists admit it; but the context demands it.

"In Bellamy's translation he says, the sentence reads thus, 'Be light, and light was:' and not only that "the word AOUR means the *light*, but also that it conveys the idea of the light as flowing from the sun. This would fully appear from the subject treated of, "And God divided the light from the darkness, and God called the *light* DAY; and the darkness He called night; and the evening and the morning were the first day. Now if for the word '*light*,' you will substitute '*lightning*,' or '*electricity*,' you will perceive that it will make no sense at all. The very terms morning and evening,–day and night, necessarily imply the presence or absence of *light*, and not *lightning*. 'And God called the light (aour) day,' (yom). Profs. Stuart, and Granville Penn, both eminent Hebrew scholars, have taken the most decided stand as to the literality of the word '*day*;' and insist that it means that which we alone understand by that term, that is, a period of twenty-four hours; and, says the former gentleman,—'If Moses has given us an erroneous account of the creation, so be it,—let it come out, and let us have the whole. But do not let us turn aside his language to get rid of difficul-

ties that we may have in our speculations.'—I therefore submit that the translations of these words is correct; and the more my attention is called to this subject, the more fully do I see the force of the position I have laid down; namely, that natural images are made use of, to present, in the beautiful language of *correspondences*, mental, or spiritual truths, which was the language of high antiquity; and of which I have shewn that fragments remain to this very day; and by gathering up a few, permit me to hope that I may have *thrown* some *light*, on this hitherto *obscure* subject; and that the *beams* of truth may *illuminate* our *darkness*; and that the *Sun* of *heaven* may be a *light* unto our *feet*, and a *lamp* unto our *paths*; for at present it is but too true, that

'The world is *wrapped* in *shade*,—the *darkest* age *passing*,
Has hardly *stirred* the *drapery* yet, that *hangs upon* the nations;
Olden things will soon give *place* to *new*, for lo,
A *new heaven* and a *new earth* are *forming*.
Look *around* where Science *struggling* with the *shades* of *night*,
Breaks like the Borealis, through the *gloom*, startling the *firmament*,
A heavenly sign that virtue is *reviving* among men. [truth,
And the celestial *marriage*, so long lost, of goodness with its
Shall be restored.'

"I am, yours very respectfully,

"GEORGE FIELD,

"COLUMBUS, June 12, 1843.

"P. S.—The words italicised in the latter part of this communication, are to shew that without such natural things and actions, borrowed from the material world, no mental ideas could be communicated."

To this was appended the following editorial remarks. "We cannot enter into a full discussion of even this one point, in which we differ from Mr. Field; and had almost determined to publish his criticism without any intimation whether it had, or had not removed our objections. We will however barely state, that we are not convinced that the true translation of *aour*, is 'light,' and not matter of light. Nor are we prepared to admit that the latter translation would give us merely latent light, and not that light requisite for the growth of vegetation, and for the distinction of day from night.

"What the particular agent may have been which rendered those elements active, or called forth sensible light, we do not know; but it may have been the proximity of one of these dark bodies known to sometimes interpose between us and stars—perhaps a twin sister in the same stage of creation. Late investigations in electro-magnetism have resulted in discoveries which threw doubts upon the old theories of geological deposits and formations, and may thoroughly revolutionize the science (so to speak) of geology—rendering it, as they do, probable that this 'matter of light' produced an instantaneous stratification of the primitive or interior substances of the earth. Assuming this to have been the case, we account for the mass having been thrown, by sudden condensation, into a state of fusion, and hence deduce, that by degrees the great heat at the surface was dissipated; this

dissipation and cooling, naturally progressing most rapidly at the poles, and causing, in conjunction with the centrifugal tendency of the revolving mass, the flattening at the poles, and enlargement of the diameter at the equator, that therefore, vegetation commenced at the poles, and progressed towards the equator as rapidly as the sufficient cooling of the surface progressed, there being no rain, but the vapor, or 'mist' condensed upon the cooler surface, supplying the moisture necessary for the growth of those gigantic tropical plants, the remains of which are found in high northern latitudes, and many of which have now become extinct in the tropics, or have dwindled into dwarfish specimens of the luxuriant vegetation of earlier periods. But we must forbear further remark, not having leisure to give the subject that thought necessary for a proper and concise statement of our views; and we trust no one will infer from what we have said that we have failed to receive pleasure and profit from Mr. Field's lectures."

I did not reply to this;—it did not seem necessary. In fact, there was nothing to reply to, but mere fanciful assumptions, which were not even attempted to be sustained by facts or philosophical considerations. My points and arguments were neither disproved nor disputed, but an imaginary supposition was raised as an attempt to account for a literal translation of the text. Whilst in Columbus I delivered eight public lectures, and two discourses on the Doctrines of the Church at the house of Mr. Espy.

On Monday, June 26th, I left Columbus for Springfield, and stayed with Mr. John Murdoch. I delivered my course of seven lectures there on the Creation, &c., and also one on the doctrine of the Lord, as the alone Saviour and Redeemer; these were at the Court House, and one other at Mr. Murdoch's house, from Luke xxiv. 44. Two or three persons came from Fairfield to attend the lectures, but the weather was so sultry and the evenings so short that they were not as fully attended as they would otherwise have been; but those who did attend seemed to be very much interested. Among others, I may mention Mr. John H. Miller, who has since been a minister and missionary in the New Church; but is now removed to the spiritual world.*

On the 6th of July, I left Springfield, and the same evening, by previous arrangement, commenced a course of twelve lectures at Dayton, in the Court House, (Court Houses were our New Church Temples in those days, although rarely suitable for holding religious meetings in). These

* Rev. T. O. Prescott had broken ground in this place by the delivery of a Course of Lectures on the Doctrines of the Church in February, 1842. He applied first for the use of the Presbyterian Church, but unsuccessfully; then for the Methodist, which was kindly granted; and he delivered two Lectures in it to little more than a dozen persons. He then obtained the use of an unconsecrated Episcopal Church, in which he delivered two Lectures; then he went to the Court House and finished the Course, except two, which he subsequently delivered in the Methodist Church, and these were much better attended.

See Mr. Prescott's Letter in *Precursor* for May, 1842.

lectures, notwithstanding the hot weather and short evenings, were well attended and attracted much attention. There were, at that time, quite a number of New Church people living in the city and the vicinity, and there had been much talk of building a New Church house of worship there; but as yet it has not been done. Whilst in Dayton I baptized Mrs. Broadwell, and Mr. Alfred Carter; the latter (in company with Mr. Lord) came eleven miles to attend the lectures; but, I am sorry to say, that in his old age he became a Spiritualist, and not only denied the Scriptures, but treated them with contempt. Whilst in Dayton I made my home with Mr. and Mrs. Amos Richards, with whom was also living at the time Mr. Denman Ross and Miss Caroline Cathcart (now the wife of Rev. W. G. Day). A reporter for one of the Dayton papers attended the lectures, and made copious notes with the intention of giving a detailed outline of them in successive numbers; but, for some reason or other, did not do so. But in the *Journal and Advertiser*, appeared a long communication, from which I make the following extracts :—

"These Lectures have now been continued to the fourth evening, with a continued increase of numbers,—and no less increase of interest, to an attentive audience; although with some, his views are considered as the mere fruits of fantasy, or the chimeras of a delusion. This is by no means strange, since there is no doctrine, however false, without its followers; nor any without its opposers, however true; if they be at war with the popular

opinions of the age, whether the same be of a moral, civil, scientific, or religious nature."—"Since Mr. Field has been among us, delivering his course of Lectures, some few, who had been forced into scepticism, have seen a new light, and we hope will be able to see that there is now a highway out of Egypt. Mr. Field has established beyond the power of contradiction, that the Bible is written in a peculiar language, which was transmitted from God to man, through nature; and in the language of nature itself; and hence the most pure of all languages. This fact he not only proves by the Bible's own authority, but by ancient and profane history." "I shall now only say in conclusion, that every one who feels a desire to enquire after TRUTH for the sake of TRUTH, may find a rich reward by going to hear Mr. Field. He appears to be a man profoundly learned in all the sciences, and has an uncommon fund of historical knowledge, and withal, they will find him a very pleasant speaker."

These remarks, however, besides being far too complimentary, contained a statement which I thought would leave a wrong impression: I have not quoted it, but its import was, that *all* the Bible was purely symbolical, and had no literal sense. So I wrote a reply, in which after properly introducing the subject, I said, "Had your correspondent said, as I have no doubt, but he intended; that these observations hold good only to the first eleven chapters of Genesis, which treat of events up to the time of Abraham, and were therefore written in that style of pure allegory which then prevailed,

both in treating of things sacred and profane, there would have been no misunderstanding; but at that period the knowledge of this universal language being lost, at the confusion of tongues; a more external language began to prevail, as the character of men became more external, natural, or literal; and that thus whilst the Divine language could be no other than the same, yet in accommodation to the state of man, for whom it was intended, the internal meaning, which before was purely allegorical, or symbolical, now became invested with a literal sense, and thus literally true; although, this mode of communicating Divine truth was not so much for the sake of the letter, as for the spirit which was within;—and sometimes this literal sense was not intended to be strictly understood, even after the above referred to epoch, as may often be seen in the prophetic writings. But the Divine Word was first like a naked child, which afterward became clothed, excepting the face and hands. And so was the Divine WORD: when used by men in a celestial, or child-like state of innocence, it was naked; but as the wickedness of man rendered the mental or spiritual atmospheres colder, as he receded from the Tree of Life, he clothed himself with fig-leaves, representative of the natural state; or of the spiritual sense of the Word, being clothed with the letter; and this clothing became thicker, and thicker, as it was necessary more and more to preserve from profanation the holy things of the internal sense, which renders so much of the genuine sense of the Word obscure, save where

the hands and face thereof are seen." Thus, "in the Jewish dispensation, the internal sense is clothed with the literal, which is for its protection; for over all the *glory*, it is written, there shall be a *covering*, or *defence*.

GEORGE FIELD."

Mr. Prescott had preceded me at this place by delivering a few lectures there, nearly a year and a half previously; and there were nearly twenty adult receivers of the Doctrines in the place; but no Society, or meetings for worship.

On concluding my labors in Dayton I returned to Cincinnati, where I remained for a few days, during which time I preached at the Temple, and also at Covington, Ky., and on Tuesday p. m., July 25th, I took the steamboat for St. Louis, which being rather a long journey I had a little time to rest before again resuming my Missionary labors. As the amount which I received for my services was usually quite small; my travelling expenses consumed nearly the whole of it; I therefore concluded to try the experiment of going by my own conveyance; so, whilst I was in St. Louis I bought me a horse, buggy, and harness, for that purpose. In this way I travelled to Peoria, where I stayed and delivered another Course of Lectures. This time I made my home whilst there with Mr. Hamlin, where I was kindly entertained; although I had to put up my horse at another place. The famous revival preacher, Elder Knapp, was at that time attracting much attention there; and his fulminations against Swedenborg, and "Swedenbor-

gians," was in his usual denunciatory style. From Peoria, I went to Ottawa, where I found comfortable quarters with our brother Stone; and thence to Chicago, where I was again entertained at the hospitable home of Mr. Scammon. I delivered fourteen Lectures in this City on the leading or fundamental doctrines of the New Church, which met with a very favorable reception. Thence I went to Niles, arriving there September 12th, and delivered five Lectures; and four at Edwardsburg, (ten miles distant,) delivering them alternately at each place, every other evening. On Monday morning, September 25th I again went to Goshen (Ind.), 20 miles south, where I delivered a Course of ten Lectures, which were very well attended. It was whilst I was in Goshen that I heard of Mr. Blackman, a new Churchman, living some twenty or thirty miles south, so I concluded to ride over and see him. My way was by a very rough road, through heavy timbered land, and the people very primitive and simple. Upon enquiring for Mr. Blackman, I was asked, "Ain't you Judge B's preacher?" Upon my replying that I did not know, I was answered, "Well, he wants you to go over and see him; but finding him absent from home, I was addressed by another person who said to me, "Here are the Books, (presenting two or three New Church Books), and you are to explain your religion to this man; he's come on purpose; but perhaps you don't know him; he's Judge B's neighbor,—and this, (pointing me out to another), is his man." Whilst I was in Goshen this time, a

meeting was held for the purpose of purchasing Books for the establishment of a New Church Library, in shares of one dollar each. A Constitution was framed, and very soon thirty shares subscribed for, and arrangements made for obtaining the Books.

On Monday October 9th I went to Elkhart again, where I delivered a Course of seven Lectures, which were very well attended. As I lectured every evening, I concluded this course in a week. I then returned to Battle Creek where I had left my children, having been absent nearly half a year.

I put my two youngest children out to board, and took the oldest one with me. Whilst in Battle Creek this time, I baptized the three children of Mr. and Mrs. Astley,—(Thomas, Hannah, and Edmund C.)—and delivered five Lectures. I then went to Marshall (12 miles East), where I delivered a Course of seven Lectures; and to N. Marshall, where I delivered two; this was the home of Jacob King, the President of the Association;—four miles from the village. I then returned to Battle Creek, Nov. 6th, and next day left for Albion, where I delivered eight Lectures on the Doctrine of the Lord, Redemption, Divine attributes, the Second Coming, Last Judgment, Blood of Christ, and Heaven and Hell. The first Lecture was on Sunday evening at the Presbyterian Church; and the others at the School House; and although the nights were dark and disagreeable, I had a very good and attentive congrégation.

I left Albion on Saturday morning, Nov. 18th,

through roads almost impassable, I arrived at Jackson the same evening, and on the following evening (Sunday),I delivered a Lecture at the Court House, on the Language of the Sacred Scriptures; preparatory to the Course I intended to commence on the Creation of the Universe, and the first chapters of Genesis. These Lectures were mostly given at Porter's Hall, which had been previously engaged for that purpose by Mr. Thielson, (who was then living in Jackson. The audiences were large and respectable, increasing in number, every evening, and were the general topic of conversation. The Presbyterian, Congregational, Baptist, and Methodist Ministers attending some of them. But these latter did not like them, and they did all they could to keep people away. On one occasion, at the close of a Lecture, the Presbyterian Minister asked leave to propose a few questions, which was readily granted; but instead of doing so, he turned himself to the audience and commenced declaiming against what I had said. I made but a brief reply to this but reminded him that he had asked permission to make a few inquiries of me, which he had not done: but which he was then invited to do, but he had no questions to ask. I afterwards learned that the Methodist Minister, who sat beside him, had urged him to do this; being unwilling to do it himself. Not so however with the Congregationalist Minister, —he needed no one to urge him, his own zeal being sufficient for him, and this he manifested in much loud tongue-work and acrimonious declamation. Again and again would he speak, being as he

thought fully armed for the contest; his weapons being drawn from the armory of the Rev: J. G. Pike's uncrupulous attack on the Doctrines of the New Church which was published in England more than twenty years before, entitled "Swedenborgianism depicted in its true colors"; although a full and most copious refutation of its false and distorted statements had very soon after been published by Rev. Robt. Hindmarsh; but that was not heeded. So Swedenborg was denounced as insane and as a blasphemer; and this was the way my Lectures were *refuted!* Again did the dragon seem to be in the act of expelling water from its mouth as a flood, to destroy the man child as soon as it was born,—and when this was not sufficiently effectual, they induced Mr. Porter to withdraw from the agreement he had made with us for the use of his Hall; which he did in the following laconic note, addressed thus: "Mr. Thielson. You cannot have the use of my Hall any longer for your lectures. Respectfully yours, B. Porter. Sabbath evening, Nov. 26th, 1843." Rev. Mr. Chichester, (Presbyterian), and Rev. Mr. Harrison, (Baptist), made speeches in opposition to the Lectures. The above note was received by Mr. T., as appears upon its face, on Sunday evening, just before I commenced delivering my eighth Lecture, at the Court House, which had been engaged for this evening, in anticipation of a larger audience than Porter's Hall would accomodate; and it was crowded, over four hundred people being present. At the conclusion of my Lecture I read the note which Mr. Thielson had

received, stating that we could not have the Hall for any more Lectures; and asked the audience what we should do. They at once appointed a Moderator, and a Committee of five persons to secure another room, and make arrangements for me to deliver another course; which I did. This Course was on the Divine attributes, the Jewish Dispensation,—the miracles of Egypt, the standing still of the Sun and Moon,—Redemption, Resurrection, Heaven and Hell, &c., in all sixteen. These Lectures were delivered at a School house,—a poor place, and in an inconvenient situation; but it was the best, indeed the only place, that could be obtained. Whilst I was delivering these Lectures every effort was made, that could be made, to destroy their influence; and, as in other places, the columns of the public press were resorted to for that purpose. In the *State Gazette* an article appeared occupying more than two columns, headed "Swedenborgianism," which commenced thus. "We are requested to publish the introduction to a work by J. G. Pike, author of "Persuasives to early piety," "Guide for young disciples," &c. It is proposed to publish next week, the entire work in pamphlet form, if sufficient encouragement is given. The title is 'Swedenborgianism depicted in its true colors;' or a contrast between the Holy Scriptures, and the writings of Baron Swedenborg, on a variety of subjects. The pamphlet contains some curious extracts from Swedenborg's writings, which it is presumed will not be contained in the Lectures now being delivered in town." And then, after lamenting

that he should so have to sacrifice his personal feelings to his sense of Christian duty, says he "obeys the call, and while obeying it, indulges no desire to wound the feelings of any of his fellow-beings to eternity, who may be the disciples of Baron Swedenborg. He attacks not them, but the system they maintain. Their delusion is pitiable. Not a few of them are probably ignorant of many of the abominations contained in their prophet's writings." Then he attempts to shew that the teachings of Swedenborg are not of the same kind as are those which exist among the various sects of Christianity; but that "the present question stands on an entirely different footing;—on exactly the same ground as a question discussed between Christians and Mahometans. In a discussion of that kind, the enquiry would be, is Christ or Mahomet the Divine Teacher, to whom we should listen, and whom we should obey? The question in this case is exactly similar. It is, is the Lord Jesus Christ, or Swedenborg, the prophet, we should revere, and the Teacher whose religion we should embrace? This shews the important nature of the question, and this is the correct view of it; for the two systems of the Lord Jesus and Swedenborg, are, as will here be manifested, so diametrically opposed, that it is as impossible to adhere to them both at the same time, as it is at the same time, to be a Christian, and a Mahometan; or a Christian and a heathen." So he continued, through a long train of misrepresentation and invective; not meeting a single argument that I had advanced, or even

stating what I had said, but ignorantly declaiming and denouncing what he supposed to be, and declared was, the teaching of Swedenborg. Thus they sought to create an alarm, and doubtless to a very considerable extent succeeded in doing so. However they did not meet with success sufficient to warrant their re-publication of Pike's pamphlet. In the next week's *Gazette*, the following reply, from me, was inserted, bearing date Dec. 7th, 1843.—"Sir, I have just seen your paper of the 30th ult., in which appears a lengthy article, furnished by an anonymous correspondent, headed 'Swedenborgianism.' That communication would not require any answer but for certain parts, which are recorded as *facts*, and unless noticed, might leave an impression with some, that they really were so. I have, during the last two weeks been engaged in delivering a series of Lectures on the Creation, Deluge, Language of Scripture, and other subjects interesting to our common welfare. These Lectures appear to have given offence to some persons, who, being desirous of nullifying any influence it may be supposed they might have, in leading to a deeper investigation of these important subjects, a correspondent has favored you, and the public generally, with the communication above referred to. Instead of controverting, or disproving any of the positions, facts, deductions, &c., advanced by me, the object is to prove that Emanuel Swedenborg was a madman, or an impostor! If the latter assumption were fully sustained, in what manner, I would inquire, would it affect the posi-

tions taken by me, since I have never quoted Swedenborg as authority for any one of them? Though I freely and gladly acknowledge my indebtedness to Swedenborg for the views I have had the pleasure of presenting to this community, yet I have in every instance sustained them on their own merits, and the testimony of history, scripture, reason, philosophy, and profane writings generally; —until these are impeached the sanity, or insanity of Swedenborg is an irrelevant question. Yet it may be proper to say a few words in reference to the remarks made upon Swedenborg.

"The pamphlet referred to by your correspondent, entitled 'Swedenborgianism depicted in its true colors, was published many years ago in England, by the Rev. J. G. Pike of Derby, for a similar purpose to that in which it is now presented in your paper. An answer was soon after prepared and published by the Rev. R. Hindmarsh, entitled 'A Vindication of the character and writings of the Hon. Emanuel Swedenborg, against the slanders and misrepresentations of the Rev. J. G. Pike, of Derby,' &c. If your anonymous correspondent is desirous that the *whole truth* on this subject should be presented in a published form before the community, would it not be proper to present both sides of the case? And if this be his object, I will furnish him with a copy of Hindmarsh's answer for that purpose. It may be proper here to say, that Mr. Pike is not the only person who has thought our *delusion pitiable*, or has supposed us 'ignorant of many of the abominations

contained in our prophet's writings.' We have had many such friends, who in a similar manner have warned us of our danger, so that we may be said to be without excuse in this matter. But it has uniformly happened that the very persons, who have thus affected to pity us, and warn us, had no proper knowledge of the matter themselves; nay, did not know so much about it as those they cautioned! This has in every instance been proved. We shall always take it kindly, if any person, knowing at least as much on the subject as we do ourselves, will shew us where we are in error. Now in reference to your present communication, your correspondent calls Swedenborg a '*Prophet*,' we do not regard him as such. He says there is as much difference between 'Swedenborgianism and Christianity as there is between Infidelity and Christianity; and that it is no more possible to believe in the writings of Swedenborg and the Scriptures than at the same time to be both Christian and Heathen.' It may not be easy to designate assertions like these; they try our patience somewhat; but they are more painful than true. The best way is to let Swedenborg's own writings answer for themselves; those that really desire to know the truth, will here find the best way of discovering it. We believe that Swedenborg has presented the only real antidote to infidelity, and one which I think the infidel will not attempt to controvert, although it demolishes every argument he has used against the Scriptures. If we are at issue with other denominations of the Christian world, we will *not* appeal

insanity for speaking of the 'abundance of his revelations!' Or John, for being 'in the Spirit,' and seeing, and hearing, the wonderful things recorded in his 'Revelations!' Or Zechariah, or Ezekiel, and others?—Has Luther been accused of insanity, because of his recorded conference with the devil? Or Wesley,—Mrs. Fletcher, or others, who have, in a similar manner, testified to their views of the Spiritual world? Did not Wesley himself declare that "*We may now burn all our books of theology;—God has sent us a Teacher from heaven, and in the doctrines of Swedenborg we may learn all that is necessary for us to know!*' Some of the most eminent of Wesley's preachers, as well as Clergymen from the Church of England, and from other Denominations, became receivers, and preachers of Swedenborg's doctrines; and although Wesley afterwards circulated the report of Swedenborg's insanity, he did it, not on any knowledge of his own, but 'on the authority of a Mr. Brockmer, as well as of Mathesius;—this however was only because Mathesius *told* him, (Wesley), that he derived *his* information from Brockmer; but this, Brockmer *totally denied*'. And it was nearly forty years afterwards that Mathesius 'fabricated the tale with which he imposed on Mr. Wesley.' And more remarkable still, the very man, (Mathesius) who propagated the story of Swedenborg's insanity, died himself a *lunatic!* It will easily be seen that the friends of Swedenborg have not, and do not allow, that he ever called himself the 'Messiah,' or any of the ridiculous stories propagated respecting

him,—they are all false. Want of room prevents my saying more; but if any persons wish to state *all the facts of the case* to the public, I can assist them with many documents which may be necessary.

"I am, very respectfully yours. GEORGE FIELD."

There was no reply made to this letter, or any further notice taken of it; nor was the pamphlet of Pike's republished, as proposed. But instead of *an active* opposition, we experienced a *passive* one.

I visited Jackson several times after this; but always found a difficulty in obtaining any suitable place to Lecture or preach in. The school room, before referred to, being almost the only place that could be had; and this was very unsuitable, but when we used it, it was well filled. Before I left Jackson, arrangements were made for obtaining the necessary Books for the establishment of a New Church Library in the village. It will be seen from this that no inconsiderable impression was made upon the minds of the people here, in regard to the Doctrines of the New Church; still the opposition was but a repetition of what had occurred at Goshen, Jacksonville, and other places; and it was the same feeling of hostility and prejudice as Paul encountered among the Jews and heathen at Thessalonica, Athens, and other places, where they said, "These that have turned the world upside down, are come hither also." But as I had other work to do, I now left Jackson; and on Monday, December, 4th, I found myself at Lima, a cross-road settlement, a few miles distant, where a New Churchman by the name of Harford lived.

I delivered a Lecture there, that evening at the school house, to a small audience; and next day went on to Ann Arbor, where I made a very brief stay; but left 18 volumes of New Church Books with Mr. George Corselius, (a N. C., brother, and Editor of one of the village papers), for him to have presented to the Library of the Ann Arbor University.

On the 6th of December, (1843,) I arrived at Detroit, and, by invitation, made my abode with Mr. and Mrs. Josiah Dorr, of whom mention has been made before. They then lived in Springwells, on the Detroit river, about a mile from the city.

I gave an introductory Lecture to my proposed Course, at the City Hall, on the 9th (Saturday), and on Sunday, one on the Doctrine of the Lord. But on account of the Court being then in session, I could not obtain the use of the Hall again till the 18th.

It will be remembered that the Society which was instituted in this City by Rev. Holland Weeks, in August, 1839,—was by August 1842 entirely dispersed and scattered; not one of the original number remaining. Mrs. Dorr, however, still lived there; but she had never, as before stated, joined the Society; preferring to retain her membership in the Boston Society. But there were a few other persons, who had since come to reside there, members of the Church, at the time of my present visit, viz., Mrs. Abby Russell, to whom I have before referred as a sister of Samuel Woodworth, then of New York, (author of the "Old Oaken Bucket,") Mr.

and Mrs. Samuel Hall; and Mr. and Mrs. Herrick, who had just removed there, from Boston.—When I again had the use of the City Hall, I delivered six other Lectures of the Course on the Creation, &c., this was up to Saturday the 23rd. On Sunday afternoon and evening, (the day before Christmas), I delivered a Lecture there on Human Redemption; and on Heaven and Hell, and on Christmas day,—on the nature of Miracles; but could not conclude the Course the next evening, on account of the Hall being engaged; nor did I ever deliver that last Lecture, as I was obliged to leave the city, to be in time to attend the next meeting of the Michigan and Northern Indiana Association, which was to assemble at Battle Creek, on Wednesday, January 3rd, 1844.

After the close of the last lecture which I *did* give there at that time, a well-known gentleman residing in the city (Mr. Brush) came to me and enquired if I would accept a small purse of money, which several of those who had attended the lectures, would like to present to me, as a token of acknowledgement of the pleasure and gratification they had received from the lectures, and upon expressing my willingness, I was to receive it at the close of the next lecture, (the last of the Course), which lecture, as I have stated, I did not deliver, nor did I receive the "token" which was to follow it! Before I left Detroit a proposal was made to me by Messrs. Dorr, Hall and Herrick, to make that city my home, teach school, preach, and build up a society there. As an inducement to do so,

Mr. Dorr offered to board me and one of my children, and pay me a hundred dollars a year; Mr. Hall, a hundred dollars, and Mr. Herrick, thirty-two dollars; for which I was to teach two children of Mr. Dorr's. family, and two of Mr. Hall's, and preach on Sundays, using my school-room for that purpose. And of course I was to have as much more, as additional pupils would pay me; and after due deliberation I accepted the offer; to commence as soon as suitable arrangements could be made for carrying it out. On Wednesday morning, Dec. 27, I left Detroit for Battle Creek to attend the second annual meeting of the Association, stopping on the way at Ann Arbor and Lima, and arrived at Jackson in time to deliver a Lecture at the Court house on Sunday. Then, after making a short stay at Albion, on Tuesday P.M., I arrived at Battle Creek, and made my home with Mr. and Mrs. Wheaton during my temporary sojourn there. At 11 o'clock on Wednesday morning, January 3rd, 1844, the Association met in Mr. Hussey's school-room, 25 being present: Mr. Jacob King, the President being in the chair; when it was resolved, that a meeting should be held for public worship on that and the following evening: and that the Sacrament of Baptism should be administered at the close of the service that evening; and the Holy Supper be administered on the following afternoon "at a private meeting of the Association." Communications were received and read from Mr. George Corselius, of Ann Arbor; George Bigelow, of Springfield, and John T. Little of Far-

mington, Oakland Co., John Harford, of Lima, Washtenaw Co., M. H. Rollin of Goshen, Ind.; J. Y. Scammon, of Chicago, Ill.; Edwin Burnham, of Henderson, Jefferson Co., N. Y.: and also a letter from Prof. Whiting, of the Ann Arbor University, in acknowledgement of the receipt of the donation of books from the General Convention. A communication was received from the Illinois Association on the subject of representation in the Western Convention, which, after considerable discussion, terminated in the adoption of a Resolution for the Association to apply for admission into the General Convention; and Mr. Hans Thielson and myself were elected as delegates to represent it at its next session. The use of the Presbyterian Church having been granted for our evening meetings, we met there at seven o'clock, when in accordance with a previous resolution, I delivered a discourse from Mark xvi., 16: "He that believeth and is baptized, shall be saved; but he that believeth not, shall be condemned." After which the following adults came forward and were baptized, viz;—Abiel Silver, and Mrs. Ednah H. Silver (his wife). Hans Thielson—Henry N. Thielson,—Charles Hinkle, and Edwin Perry. And two children brought by their respective parents, viz: Ednah C. Silver, and Harriet E. Murray. This service was felt to be most impressive and affecting.

On the following afternoon, at the house of Mr. W. G. Wheaton, the Holy Supper was administered to twelve communicants. During the session of

the Association I gave notice, that in consequence of the inadequate pecuniary support which the Association felt able to give, as well as for other reasons, I felt obliged to discontinue my regular Missionary labors, and proposed to make Detroit my permanent home,—teaching school during the week, and preaching on the Sabbath; but that I would suggest having quarterly meetings, as well as an annual one, to be held at different places within the Association; and that I would devote one month each winter to Missionary labor. This plan was approved of; and Detroit was fixed upon as the place for the next annual meeting; and Jackson for the first quarterly meeting. On the Thursday evening another sermon was preached in the Presbyterian Church, to a large and attentive audience.

The Secretary gave notice that the amount subscribed for Missionary uses during the coming year, was $115.00.

In addition to those already named as present, there were also Dr. E. A. Atlee, Mr. John Isaac Herrick,—Henry Weller,—Jas. Bailey,—William Newman,—Jabez Fox,—J. Van Valin,—L. M. Home,—D. V. T. Calender,—Lemuel Parker,—Thomas Weller,—R. H. Murray and wife,—Corydon Millerd,—Mr. and Mrs. W. G. Wheaton, and Miss Ann Parker; and about one hundred persons were reported as Readers and Receivers of the Doctrines, within the limits of the Association. The meeting was altogether pleasant, encouraging, and one to be long and affectionately remembered.

After leaving Battle Creek I went to Marshall, where I delivered a lecture at the Court House to a good and attentive audience. From Marshall I went to Albion, where I delivered a Course of seven or eight Lectures, which were very well attended. I also delivered one lecture at Smithfield. I next went to Ann Arbor, by way of Lima, Dexter, and Jackson. In this village (Ann Arbor), I delivered a full Course of Lectures to large and attentive audiences. There, almost everything yielded to the popular movement, which was to go and hear the Lectures. The Court House, at which I delivered them, had been previously engaged by a Methodist Minister for three evenings of the week; so on those evenings I was allowed the use of the basement of the Methodist Church; a very ineligible place; but as this gentleman could not obtain an audience on the evenings I was lecturing, he dismissed his own meeting, and came to hear me; and at my last Lecture expressed a desire to ask me some questions, which was readily granted: but his object seemed to be rather to ridicule than to enquire; and at this he had very poor success,—the feelings of the audience were against him; and he retired discomfited. I soon after preached several times at Ann Arbor, and always to large and attentive audiences. A New Church Library Society was started there, similar to the one in Goshen. During my stay in Ann Arbor, I made my home with Mrs. C. Rawson (now Mrs. Levanway), and on the 26th of Jan., 1844, again started on my journey, leaving my

to Detroit; arriving at Mr. Dorr's on the 23rd of February, with a view of making that City my home, in accordance with previous arrangements.

On the 1st of March (1844,) I rented, and took possession of a room, to be jointly occupied as a School room during the week, and for a Church on the Sabbath.

It was not a very attractive place, being a back room, up one flight of stairs on Jefferson Avenue nearly opposite to the Michigan Exchange; (then numbered 53). At this time this was about the outskirts of that part of the City, and but little business was done there. On the 14th day of the same month I commenced teaching; and on the 27th commenced the re-delivery of my Course of Lectures on the Creation, &c., at the City Hall. This was done at the especial request of one of the citizens, who wished them to be free, and volunteered to pay all the expenses himself. On the 27th of April I went to Jackson to attend the first Quarterly meeting of the Association.

As this was not a business meeting; but designed expressly for the religious and social intercourse of such as resided in that region of country, a large meeting was not expected. It may however be interesting to put on record the names of some of those who attended—which, as well as can now be ascertained, were Mr. J. I. Herrick, Mr. Hans Thielson, Henry N. Thielson, D. J. Holden, Jabez Fox, C. Hinkle, and Howe, Hasbrook Calender, Perry, Millerd, R. H. Murray, wife, and children, Mrs. Rawson, Mrs. McClara, Mrs. Mann, Mrs.

little boy, who was with me, at Ann Arbor, till I could send for him on my arrival in Detroit. My next point was Dayton (Ohio); but before going there I thought I would call and see Brother Hibbard on his farm, in Lucas Co., as it would not be much out of my way; but getting lost in the woods, I had to spend the night in a log house of one room, in which there were three beds, besides trundle-beds, and over a dozen adults and children! Then, soon after this, my horse lay down on the road, sick with colic; this detained me another night; but finally I had the pleasure of meeting and spending one night with Mr. and Mrs. J. R. Hibbard. Next morning (Jan. 31st), I left for Dayton, *via* Maumee, Perrysburgh, and the Black Swamp, which, however, was now deprived of all its terrors and eventful histories, as a good macadamized road was made through it. I made a short call on Mr. Gwynne, at Columbus, and Mr. John Murdoch at Springfield, arriving in Dayton, Feb. 6th, (1844), where I again made my temporary home with my esteemed friends, Mr. and Mrs. Amos Richards. On Sunday afternoon (the 11th), I preached at the Methodist Church to a very respectable audience, and baptized two children. I left Dayton the next morning, and on Monday and Tuesday evenings preached at the Court House in Springfield. Here, my horse being sick, Dr. Murdoch kindly exchanged him for one of his; so, on the 14th (Wednesday), I proceeded to Columbus, where I delivered two Lectures at the Court House. Thence, without further stopping by the way, I went

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Johnson, and myself. On that evening, (Saturday April 27th, 1844), I delivered a Lecture at the School house, preached on Sunday morning; and in the afternoon administered the Holy Supper to ten communicants; and delivered a Lecture in the evening. After the service on Sunday morning, Mr. Corydon Millerd, of Dexter, was baptized. The Secretary, in reporting his account of this meeting, says, "A short, but very pleasant, and it is hoped, profitable period of intercourse was terminated by separation on Monday morning. The members parted however with the cheering anticipation of again meeting in a few weeks, and with a larger number of their brethren in the Church, and fellow citizens of the New Jerusalem." The next Quarterly meeting was appointed to be held at Ann Arbor. On the 8th of May I concluded my Course of Lectures on the Creation at the City Hall; and on the following Sunday evening commenced a Course of Lectures on the Doctrines of the Church at my School room,—which were continued every Sunday evening, till the first week in June; when I left Detroit to attend the General Convention of the New Church which was to be held in New York, where I arrived on the 12th of June, 1844. There had been many changes in the state and prospects of the Church in that City, since I left it in October, 1838. But this I do not intend to speak of, nor of the doings of the Convention. But on leaving New York I went, by invitation to Henderson in Jefferson Co., N. Y., to make a little Missionary visit in that neighborhood.

I was very kindly received and entertained by my esteemed friends Mr. and Mrs. Edwin Burnham, who then resided there. On Saturday evening, June the 22nd, I delivered a Lecture at the School House, and on Sunday morning and afternoon, preached at the Universalist Church there; and in the evening, at Smithville, (five miles distant), then the home of Dr. Seymour; many persons coming from within a range of eight miles to attend. Next evening I lectured at Smithville again, at the Union Church. I also visited Sackett's Harbor, then the residence of Mr. Dyer Burnham, and delivered two Lectures there, in the Methodist Church; and at the close of the second Lecture, started again on my way to Detroit, where I arrived on the 30th. On Wednesday, July 3rd, I again left Detroit to go and see my two little boys at Battle Creek; and on my way back stopped at Ann Arbor, to attend the Quarterly meeting which was to be held there. On the Sunday I preached twice there, in Hawkin's Saloon, and had a Social meeting in the afternoon. I have no further account of this meeting, but think there were not many present. On returning to Detroit we commenced, for the first time, holding meetings for worship on Sunday *morning*, July 14th, 1844, at my School room; (previously we had met at Mr. Samuel Hall's house). At that first morning, there were present 15 adults, and children. These meetings were now continued regularly every Sunday morning with an average attendance of 20 persons.

In August I made arrangements for my second son to come to Detroit, and board there, leaving my youngest still in Battle Creek. On the 24th of September, having been sent for to visit Goshen, at the time of the Quarterly Meeting, and institute a Society there, I proceeded by R. R. as far as Marshall, (this was as far as the Cars then went,) thence by stage to Battle Creek and Kalamazoo. On the 27th, I left for White Pigeon, and next day went by private conveyance to Goshen, arriving there on Saturday, the 28th; and, such was the change that had taken place there since I delivered that memorable Lecture on Swedenborg, after my discussion with Mr. Cook; that I was now again permitted to use the Methodist Church! in which I delivered a Sermon the day of my arrival, on the Lord's hungering and thirsting. The next day (Sunday), I also preached in the same Church, both morning and evening; in the morning, after delivering a Sermon on Baptism, I baptized 13 adults into the faith of the New Church.* And in the afternoon sixteen persons met in the house of Mr. Rollin, to whom the Sacrament of the Lord's Supper was administered; and 14 were duly instituted into a Society of the New Church. This was a very pleasant and gratifying meeting; it was not only pleasant to know that there were so many in that village who could gladly acknowledge the Lord and Saviour Jesus Christ, as the only God of heaven and earth, and desire to be united into a

* Ten of these were baptized on Sunday morning; one in the afternoon; and two the next day.

Society for His worship; but also to know that the general sentiment of the place was so favorable and friendly to the New Church. Only one year before, when application had been made for the use of the Presbyterian Church, we were refused, with the remark, that "If Mr. Field was to use that pulpit, they did not believe that Mr. Broughton (their Minister), would ever go into it again; he would not stay with us!" But at this time, both Presbyterians and Methodists invited us to use their pulpits, and the only reason why we did not use the Presbyterian, was, because their building was not large enough. Previous to my going to Goshen this time, there had been some question about the need, or the propriety of those who had been previously baptized into the Old Church, being again baptized into the faith of the New, but my Sermon on the subject on Sunday morning, seemed to produce general conviction. One old lady of 70 years, who had been a member of the Episcopal Church all her life, voluntarily came forward to make this her public acknowledgement of her reception of the Doctrines of the New Church, according to the form and mode of the Lord's appointment. Another, an old gentleman of 60, the President of our Association, and who had for years before been a member of a New Church Society in the state of New York without having been baptized; now, seeing and feeling its importance and propriety, though his natural feelings rebelled against it; did not come forward with the others, but retired, went to his

room; and took the fever and ague! but sent for me after dinner to Baptize him, as he lay in bed; which I did. Two others held back a little longer, but next day, asked me to baptize them before I left, which I also did. Whilst I was in Goshen, Rev. H. N. Strong, who had been residing in Ohio, having heard of the prospects of the New Church in this village came over with a view of making his home here, and preaching to the Society; and arrangements were soon effected for his doing so; and a school prepared for him to teach. His family came soon afterwards. On the 30th I left Goshen in company with Mr. Jacob King, Mr. and Mrs. Silver, and Mrs. W. Evans, and went to Edwardsburg, calling on Dr. Beardsley, at Elkhart on the way. I preached at Edwardsburg the same evening, and next morning proceeded on my way home, calling on Mr. Murray, who was then living at Kalamazoo. Made a short stay at Battle Creek; went to Marshall, and preached there at the Court house on Friday evening, October 4th; and next evening preached in Hawkins' saloon, at Ann Arbor, and on the following afternoon and evening (being Sunday), at the Court House; on which occasion I baptized three Adults, viz., Mr. George Corselius, Mrs. Charlotte Rawson, and Mrs. Evelina Rawson; and two children, viz., Edward and Charlotte Rawson. I also learned that since I was last there a New Church Library had been established. On Monday I reached home, and the next morning recommenced my school; and on the following Sunday resumed our meetings for worship, in my school

room, at which there were as many as 30 in attendance. The third annual meeting of the Association was held in Detroit, commencing Friday morning, January 3rd, 1845. There were persons in attendance from Ann Arbor, Farmington, Oxford, Springfield, Pontiac, N. Marshall, Kalamazoo, and Detroit. The meeting was quite pleasant: On the Friday and Saturday evenings I delivered Lectures at the City Hall; and on Sunday morning, at my School room. A social meeting was held at the house of Mr. Dorr, and the Lord's Supper administered to 14 persons. Three adults, and two children were also baptized. On Sunday evening I lectured again at the City Hall on the New Jerusalem. I remained in Detroit, preaching every Sunday, at my School room, till Saturday, April 5th, when I went to Ann Arbor to attend the quarterly meeting of the Association; on which occasion I administered the Holy Supper; and on the Saturday evening lectured at the Court house, on the Second Coming of the Lord; on Sunday afternoon and evening, on the Blood of the Lord; On Monday evening, on the Resurrection of man; and on Tuesday evening, on the Resurrection of the Lord; On Wednesday evening, on the Interior memory; On Thursday, on Lot's wife, and on Friday evening, on the Lord's hungering and thirsting. On Saturday, returned to Detroit. On the 27th of April I resumed my Sunday evening Lectures at my School-room, which were very well attended; and on the 2nd of June, left Detroit for Boston, to attend the meeting of the General Convention, which

place I reached in five days! But of this I shall say nothing, nor of my visit to the Brooke Farm phalanx, or my introduction to the celebrities there; as all this would be foreign to my purpose; nor of my pleasant visit to New York city; nor any of my adventures until I again arrived at Henderson, the home of our brother in the Church, Edwin Burnham, and at Smithville,—where I, by previous arrangement was to deliver my Course of Lectures on the Creation, &c., which, however, was preceded by my preaching on Sunday morning, (June 29th), at the Universalist Church at Henderson.

On Sunday evening I gave my introductory Lecture at the Union Church. Many persons came from a distance of several miles round to attend these Lectures; and it is no exaggeration to say that they produced a very decided sensation in that vicinity, and notwithstanding the weather being very unfavourable—raining much of the time—the house was not only full, but often crowded. Elder Sawyer appeared to be very much excited, and denounced the whole system, pronouncing it to be demoralizing and infidel! And at the conclusion of my Course delivered a lecture in opposition, to a large audience; he said that he had never before heard so great a perversion of the truth in so short a time; and if he did not shew it, it was because he could not. The next evening I replied to all Mr. Sawyer's objections, to a large and attentive audience, after which Mr. S. said he did not wish for any more discussion; but would like to know when we intended having a meeting

to receive our new converts, as he did not know but that he might join us himself! This, of course, he said satirically. During the intermediate evenings of some of my lectures at Smithville, I went to Henderson, and Sackett's Harbor, and delivered discourses at those places; also baptized Mr. Edwin Burnham's youngest son (Louis Tafel), and administered the Holy Supper to twelve communicants, at Mr. B.'s house. On Monday, July 9th, I commenced the repetition of the same course, (on the Creation), at the session house of the Presbyterian Church at Sackett's Harbor; but as I did not lecture there every evening on the intermediate ones I went to Smithville, or Henderson, and lectured there. On Sunday I preached in the Methodist Church at Sackett's Harbor in the morning, and in the evening at Smithville. These Lectures were all very well attended, but did not attract so much attention as they had done at Smithville; some of the officers residing at Sackett's Harbor asked some questions in relation to certain points in the Lectures, which were at once replied to. On Monday, July 21st, I left Sackett's Harbor for Cleveland, Ohio, intending to deliver the same Course of Lectures in that City. The Methodist Episcopal Church had been engaged for me for that purpose; and on Monday evening, July 28th, I delivered my Introductory Lecture there. The Church was large, and was about half full. The second and third Lectures I also delivered there; but just before I commenced the third one, one of the Trustees of the Church

informed me that, after that evening, I could not have the use of the Church any more! So I made this announcement at the close of the Lecture, and asked the audience, which was quite large, what I should do. A Chairman was chosen, and a committee at once appointed to provide me another place, and of which they would, as early as possible, give public notice. The Wesleyan Methodist Church was at once offered me, which though not quite so large, was very convenient, and a very desirable place, and the audience about filled it each evening.

The Lectures attracted a good deal of attention. I afterward delivered two Lectures on Swedenborg at the Court House. On the two Sundays, during the time I was delivering these Lectures on the week days, I preached at Rockport (4 miles distant), and attended Social meetings there. I returned to Detroit August 12, 1845; and on the 19th again left for the west on a Missionary tour. Delivered two Lectures at the Court House at Ann Arbor; made a short stay at Marshall, and at Battle Creek, and proceeded to Kalamazoo, where, on the evening of the 23rd, I Lectured at the Branch University on the necessity of a New Dispensation of Divine Truth; and the next evening (Sunday), on the Divine Trinity, to a full house. On Monday and Tuesday evenings, I Lectured on the Atonement and Resurrection, to good and attentive audiences. Before leaving Kalamazoo—(on the Sunday afternoon,) I went, in company with Mr. R. H. Murray, with whom I was staying, to the Phalanx, at

Galesburgh (nine miles distant), where I preachep a Sermon on the Divine Attributes; but the state of feeling there, was so divided, and so unhappy, that I doubt whether there was much interest in anything beyond knowing how they could extricate themselves from their entanglements.

I left Kalamazoo a few hours after delivering my last Lecture there, for Edwardsburg; and in company with Mr. Silver called on Rev. H. N. Strong, who had removed from Goshen, and was now living here.*

August the 28th I left Edwardsburg for Cassapolis, in company with Mr. and Mrs. Abiel Silver, where I was to deliver my Course of Lectures on the Creation and Flood. Whilst there, I was the guest of Mr. Jacob Silver, brother of Abiel.—I delivered my first Lecture that evening to about a hundred persons, which number increased as the Lecture progressed to 150 and 200.

These Lectures were the topic of conversation for a long time; and I had no few questions to answer respecting some of my positions; but they were very favorably received. On the Sabbath which occurred during my stay there, I went back to Edwardsburg, and preached there in the morning at the School house, and in the afternoon at the Presbyterian Church, to a very fair audience: we had a Social meeting in the evening at Mr. Silver's where I had the pleasure of meeting Dr. and Mrs. Beardsley, from Elkhart, Judge Page and wife,

* The Edwardsburg Society was instituted in April, 1845 by Rev. H. N. Strong, on which occasion he baptized eight adults and four children.

from Springfield, Ohio, Mr. and Mrs. Jacob Silver of Cassapolis, Mr. and Mrs. Manning, Mrs. Evans, and others. Left Cassapolis, in company with Mr. A. Silver, Sept. 5th, for Edwardsburg; thence to Kalamazoo, where I preached on Sunday morning and evening, Sept. 7th, at the "Branch," to very fair audiences.

On Monday and Tuesday evenings I lectured again in Battle Creek, at the School house, which was well filled. Whilst here I met Mr. and Mrs. Henry Weller.

I next went to Marshall, where I delivered a Course of five Lectures at the Session House, on the Spiritual world, besides preaching on Sunday, and returned to Detroit on the 15th. On the 29th, I visited Pontiac and delivered my Course of Lectures there, on the Creation, at the Court House; these were very well attended, meeting with favor by many, and opposition by others. Mr. Brewster, Editor of the *Oakland Gazette*, wrote a very long article in review of the Lectures, although he had heard but one, in which he endeavored to sustain the popular theological opinions by the accommodation of science. To this I felt bound to reply, and shew how untenable such positions were; this led to the publication of a series of articles between us, which continued for several weeks. On the Sunday which I spent in Pontiac, we held a meeting for worship at the Court House in the morning; and I delivered a Lecture on the Spiritual world, and life after death in the Universalist Church in the evening. Mr. and Mrs. Perley Hale were boarding at Pontiac, at this time.

From Pontiac I went to the town of Springfield, (about 15 miles N.), to attend the Quarterly meeting, and Lecture and preach. On Sunday morning (Oct. 12th, 1845) I delivered a Discourse at Petty's School House, on the subject of Baptism; and in the evening on the Spiritual world at Hurlburt's School House. After the morning service I baptized 12 adults, and 9 children; and in the afternoon, at the house of Mr. E. H. Day, administered the Holy Supper to 15 Communicants; and (the proper application having been made to me,) I instituted a Society of 14 persons. On the following evening I delivered another Discourse at Young's School House; and next morning returned to Pontiac, and delivered a Lecture there, at the Court House to a very good audience. I then returned to Detroit. Some short time before this Mr. and Mrs. S. Hall, had left Detroit, and gone to the State of New York to live; and I no longer boarded with Mr. and Mrs. Dorr. On the 25th of October, I again started for the West, on a Missionary tour, Lecturing that evening at the Court House, at Ann Arbor, and in the afternoon and evening of the following day (Sunday). The next day was the annual meeting of the Ann Arbor N. C. Library Society, when they bought some additional books. After making short stops at Marshall, Battle Creek, Kalamazoo, Edwardsburg, and Elkhart, I proceeded to Goshen, in company with Mr. Silver, arriving there on the 2nd of November, in time to preach there in the evening. The morning of that day (Sunday), Rev. Mr. Kedzie,

had thought it proper in his sermon, to compare Swedenborg to Mahomet and Joe Smith. My Lecture was given at the Court House in the evening to a large audience, on the Interior memory. I continued to Lecture every evening of the week following, and on the Sabbath, at its close, I preached in the morning also. In the afternoon thirty persons were present at the social meeting. Mr. Kedzie delivered several Lectures against the New Church, but I do not think they made much impression. My Lectures were well attended, and the time passed pleasantly, and I hope profitably, notwithstanding the opposition of Mr. Kedzie. On Monday I left Goshen, in company with Judge Chamberlin for Elkhart, arriving there in time to Lecture the same evening; several of our friends from a distance being present. I also Lectured every evening that week, making my home whilst there with Dr. and Mrs. Beardsley. I concluded my Course by preaching on Sunday morning and evening on the blood of Christ. Twenty persons came over from Goshen, (10 miles distant,) to attend the services on the Sabbath. A social meeting was held in the afternoon at Dr. Beardsley's, which was very pleasant. Rev. H. N. Strong, from Edwardsburg, was also with us. On the 17th, in company with Mr. Strong, I went to Edwardsburg, where I gave seven Lectures, and preached one sermon, but the weather was so inclement most of the time, that the audiences were much smaller than usual.

From Edwardsburg I went on the 26th, to

Niles, where I delivered four lectures; but the weather was still so stormy, and unfavorable, that they were but slimly attended. On the Sunday I preached in the new Baptist Church, and baptized two adults, and two children. In the meantime my discussion was still going on in the *Oakland County Gazette*, with Mr. Brewster, on the subject of my lectures in Pontiac. And, since leaving Edwardsburg, I had learned that Rev. Mr. Briant had been preaching in opposition to the views I had presented there concerning the first chapters of Genesis. So it was thought best that I should return to Edwardsburg, and make that case clear, which I did; and on the 2nd of December, Mr. Silver again drove me over to Cassapolis, where I delivered two lectures on the Divine Trinity and Atonement. Mr. Briant was there, but did not come to hear my lectures. The next day I returned with Mr. S., to Edwardsburg where I delivered four lectures, at one of which, Mr. Briant was present; after which, in his sermon on Sunday, he took occasion to misrepresent, and speak ill of the New Church, and of Swedenborg, but as it was rather by inuendo, and by coarseness, I could do no more in replying than state the facts in their true light, which I did.

Mr. Silver, next day (Dec. 8th), took me with him to Little Prairie Ronde, (the home of the Copley family), calling on the way at Cassapolis, where we learned that Mr. Briant had been preaching against Swedenborg there also:—however, I did not stay, but proceeded at once to Mr. A. B. Copley's house; and delivered three lectures at the

School house, in his neighborhood; and baptized six adults, and four children. I then went to Kalamazoo, passing through Pawpaw, but not staying there. At Kalamazoo I delivered two sermons on Sunday, at the "Branch," and on Monday commenced delivering my Course on the Creation of the Universe, &c., also at the Branch of the University.

These Lectures were not very numerously attended; but they evidently awakened a spirit of enquiry in those who did attend; many questions being asked and difficulties proposed for solution. I remained over another Sabbath, preaching as before; and on Wednesday, the day before Christmas, went with Mr. Murray, as far as Battle Creek, where I again delivered four Lectures and preached twice on the Sabbath, at the Long Room, in the Eagle Block. On Monday, the 29th, I left Battle Creek, and the same evening commenced the delivery of my Lectures on the Creation, &c., at the Session House, in Marshall. These Lectures were very well attended and seemed to awake considerable interest; many people rode over in their waggons each evening from Ceresco, Marengo, Eckford, &c., to attend them. At their conclusion I went to Battle Creek to attend the Fourth Annual meeting of the Michigan and N. Indiana Association, which assembled there, in the Long Room, in the Eagle Block, (where the Receivers of the Doctrines met for worship on the Sabbath,) on Friday morning, January 9th, 1846.

There were present at this meeting Messrs. Dr.

E. A. Atlee, Hans Thielson, James Bailey, Thomas Weller, Henry Weller, William Newman, D. S. Calender, Abiel Silver, Orrin Silver, Chas. Hinckle, Jabez Fox, R. H. Murray, S. W. Shaw, A. B. Copley and G. Field; also of ladies Mrs. S. Bailey, Mrs. Maria Astley, Mrs. M. F. Murray, Mrs. C. L. Rawson and some ten or twelve others. Communications were also received and read from the Pennsylvania and Illinois Associations, and from Springfield, Oakland Co., Mich.; Ann Arbor, Edwardsburg, Jonesville, Ypsilanti, Mich.; and from Goshen, Cleveland, and Noble County, Indiana; and Green Bay, Wisconsin. Meetings for worship were held at the Friends' Meeting House, on the evenings of Friday, Saturday and Monday, on which occasions I also delivered Discourses on the Doctrines of the Church. On Sunday morning our meeting was held in the "Long Room"; after the usual service two persons were baptized, and the Holy Supper administered to 13 persons. A social meeting was held in the afternoon. The Report of the Committee on Communications at the meeting says, "that there are within the Association, 160 adult Receivers of the Doctrines; (of whom 73 are baptized); and 137 interested Readers; making in all 297 Readers and Receivers." There were also known to be 117 New Church periodicals taken, within the Association; also two N. C. Libraries, besides about 20 volumes of New Church Books in the Library of the University. Three organized Societies were reported as being formed within its limits,

viz : at Goshen, Edwardsburg and Springfield. Mr. Jacob King, the President of the Association was absent at this meeting, and Dr. E. A. Atlee presided in his stead; and, in the election of officers for the ensuing year,—perhaps in consequence of the Report from the Goshen Society, saying, " the Society is in favor of limiting eligibility to office, to members of the Church; and considering that a Minister, if present, should preside at all meetings;" —the Association so altered its Constitution as to make the President to be the " Presiding Minister "; and in accordance with which provision, I was elected to that office. The meeting was pleasant and harmonious, and felt to be a season of refreshing encouragement. The Secretary in his Report of this Session, says the "meetings were well attended, and a favorable impression towards the New Church appeared to prevail in the place." And in the Report to the Convention this year, a similarly favorable account is given; " The Lord's Second Advent (it says), is gradually becoming manifest; but without noise or excitement; and it is pleasant to know that men of influence and talent are becoming receivers; and that the Doctrines of the Church are not inoperative upon their lives."

January 13th, 1846, I returned to Detroit, and soon after this I rented the room on the ground floor, under my school-room, (intended for a store,) and bought benches, and had them painted; arranged a pulpit, put up a stove with other conveniences,—for holding our meetings for worship in; as our audiences were increasing. On the 7th

of February, I went to Farmington to officiate at the funeral of Mr. Herrick's infant child, who before it had lived six months in this world, was removed to the Spiritual. I preached a funeral sermon there, on the occasion, at the Baptist Church; and also baptized a child of Mr. T. Little. Owing to my being so much absent from my school, and engaged so much in preaching and Lecturing in Detroit, and in Missionary work, my School could not receive so much of my attention as it ought to have done. At this time, to enable me to meet my expenses, I kept "Widower's Hall," at my school room, and had my children with me, using my school-room as my kitchen, and a room adjoining for a bed-room. It was the best I was able to do. But on the 9th of March, having received an offer from Judge Bell, who was then Auditor-General, (having his office in the city,) to be engaged as a temporary clerk. I gave up my school, and accepted the offer.

April 11th, 1846, the quarterly meeting was held in Detroit; there were not very many present from a distance; but all who did attend appeared to be refreshed and encouraged. Two adults and two children were baptized after the morning service. There being now quite a number of people in Detroit who had become regular attendants at our public worship, and professed believers of our Doctrines, it seemed proper that they should do something themselves towards meeting our current expenses. I therefore proposed that they should obtain a more desirable place for our meetings for worship; and as a very pleasant front room, up one

pair of wide stairs, was for rent, in a more central place on Jefferson Avenue, in Republican Block,—which would seat nearly a hundred persons, they agreed to take it, and pay the rent, which was quite low; I also agreeing to furnish it, and have it warmed and lighted and kept clean; and preach gratuitously, so on Sunday, May, 3rd (1846), we used it for the first time; morning and evening; and on the 8th a choir of singers was formed. I continued in the Auditor-General's Office till Saturday, July 18th, when I quit it, not finding the employment at all congenial, and the salary was but $500.00 a year. So I returned to School-teaching again, commencing on the following Monday, with three scholars, but more promised. I continued to preach to the Receivers and others with scarcely any interruption till I made another short Missionary visit to Cleveland and Rockport, on Sunday September the 27th;* morning and afternoon, I preached at the latter place; and the following six evenings I delivered Lectures on the Doctrines of the New Church in Cleveland; and the next day (Sunday), preached in Rockport again;—On Monday, October 5th, I returned to Detroit. The Hon. Lucius Lyon, formerly a U. S. Senator, and now "Surveyor General of the United States," and residing in Detroit, had become an ardent receiver of the Doctrines of the New Church; and he, being

*A Quarterly meeting of the Edwardsburg and Goshen Societies was held at this time, in Edwardsburg, at the Baptist Church, Mr. Strong attended, and preached, and Baptized 10 Adults.

an intimate friend of General Cass, then Secretary of State, obtained from him permission for us to use the United States District Court Room for any of our meetings, when the Court was not in session; so our room in Republican Block was given up; and, in order to let our true position be as fully, and as clearly known as we could make it, the following Posting bill was pretty widely circulated through the city.

"LECTURES ON THEOLOGY.

"A course of lectures will be delivered by the Rev. G. Field, at the U. S. Court Room, (over the Post Office), commencing on Monday evening October 19th, [1846], and continuing every evening until completed, on the following subjects:—THE NEW CHURCH in contrast with THE OLD CHURCH;—or the Doctrines taught by Emanuel Swedenborg compared with those of the leading Sects of Christendom. FIRST POSITION: That the First Christian Church has come to its end, or is consummated, as was the Jewish, at the time of the Lord's First Advent. Reasons will be presented for this assertion, in the fact that that Church, (the First Christian), is divided into Sects, among which there is not only no cohesion, but antagonism; and that so far as there are fundamental Doctrines, common to them all, as among the Roman Catholics, Episcopolians, Methodists, Presbyterians, Baptists, and minor divisions of the same general Sects,—so far they are substantially wrong; and in the absence of all true knowledge respecting the Lord,—the Trinity,—Redemption,—

the Sanctity of the Word,—Faith, Charity and Life,—Regeneration,—Heaven and Hell,—the Human Soul,—the State of Man after Death,—the Resurrection,—Judgment,—Second Advent,—Angels,—Eternity,—Infinity, &c. These remarks will apply with equal force to Universalists, Unitarians, &c. SECOND POSITION: That in consequence of the above, the prophetic enunciation is now fulfilled, '*Behold I make all things new;*' and that at this day a New Dispensation of Divine Truth is revealed to man, in which a full knowledge is imparted of everything relating to man's spiritual well-being,—the laws of the spiritual world, and its relation to the natural; and of all those realities which man, in his long degeneration, has lost,—and that, in the words of Swedenborg,—'This New and true Church, which the Lord is establishing at this day, will exist to all eternity;—that it will be the crown of the four preceding Churches; and that it has been foreseen from the creation of the world,—proved from the Word of both the Old and New Testaments.' Coronis to T. C. R. These pretensions will be esteemed as idle as the Doctrines of Swedenborg have been deemed visionary, by those who are ignorant of their value, and too prejudiced to be informed. Still the conviction is gradually pressing itself on the minds of men, that this judgment must be reversed; for it does not explain the fact, that so far as they have been investigated by men of unquestioned virtue, and the soundest, and most cultivated minds,—these claims have

been allowed. *No one understanding them has ever rejected them.* Not only Laymen, but Clergymen also, of the highest talents, from the Episcopal, Presbyterian, Methodist, Baptist, Universalist, Unitarian, and other denominations, are continually receiving and proclaiming the Heavenly Doctrines of the New Jerusalem. In these Lectures, the Doctrines of the various Sects of the Old Church, will be freely and candidly examined, and compared with those of the New; and, the premises being admitted, the conclusions will be such as cannot be gainsaid. And lest the assumed premises should even be *remotely* wrong, an opportunity will be afforded for their correction; and notice will be given in advance, of the subject to be canvassed; the object being to prove, beyond contradiction, the absolute truth of these pretentions.

"The effort will be to present this whole subject in the clearest light; and at the same time with the utmost good will, and with the kindliest feelings towards those whose errors may be exposed. The religiously disposed and reflecting, among the Laity, and Clergymen of every Denomination, are especially and most respectfully invited to attend. Lectures *Free.* To commence precisely at a quarter past seven o'clock."

It may be difficult to tell precisely what effect such an announcement would have upon the mind of the public: doubtless it would be different with different persons;—and there may be those who would think it was imprudent to make such declarations; they would say it would prejudice people

in advance, and keep them away, and would therefore be injurious. Perhaps it would have this effect on some;—but then it is also *very doubtful* if such persons would have attended had none of these things been said;—or, if they *had* attended, as soon as they learned what the New Church really meant, they would have kept away: or even if they still had come, they would always bring their fears, and their doubts with them, and have rather neutralized the efforts of others, than really aided them. In saying these things, it was only saying what Swedenborg had said again and again; and saying it too in his own words, as in the True Christian Religion; the Coronis, Canons of the New Church; and in other of his works.

And if the Old Church has *not* come to its end, what need is there of a New one? And if we announce a *New Church*, have we not a right to give our reason *why* a New Church is needed?

It was in the light of these considerations that the above handbill was issued; and though it might have disturbed some, there was a much larger number that it attracted.

The first lecture was not largely attended; at the subsequent ones the audiences were much larger. A Universalist Minister who attended, asked a number of questions; as also did another gentleman. I lectured every evening, and concluded the Course on Monday the 25th. when I was requested to deliver another Course of Lectures. After some deliberation and consultation it was thought best to repeat my Course on the Creation, with some

additions. Another posting bill was therefore circulated over the city, of which the following is a copy.

LECTURES ON THE CREATION OF THE UNIVERSE.

THE DELUGE,—STANDING STILL OF THE SUN AND MOON—*Miracles*, *Magic*, and the long-lost *Science of Correspondences*, or Key of Knowledge. By particular request, the Rev. G. Field will repeat, and extend his Course of Lectures on the Creation and Deluge; and in addition, will explain, by laws not heretofore known, the phenomena of Miracles; and the abuse of those laws in Magic, Sorcery, and Witchcraft, at the U. S. Court Room, (over the Post Office), commencing on Wednesday evening, November, 11th, [1846], and continued every Wednesday and Saturday evenings, until completed. Admission Free.

PROGRAMME.

LECTURE 1ST.—Primeval language. The nature and laws of the God-given tongue. Tacit, vocal, and written speech.

LECTURE 2ND.—Origin of Mythology, Astrology, and the signs in the heavens; and the symbolic style prior to the days of Abraham.

LECTURE 3RD.—Proofs, rational, inductive, and philosophical, that the first chapters of Genesis do not, and are not intended to treat of the Creation and destruction of the material earth.

LECTURE 4TH.—On the Creation of the Universe; more particularly of our Earth, and the Solar System.

LECTURE 5TH.—The true meaning of the first chapter of Genesis.

LECTURE 6TH.—The laws of Creation, and Spiritual influx. Primeval formations in the Vegetable and Animal Kingdoms. The *first Man*.

LECTURE 7TH.—The second chapter of Genesis. What it does not mean, and what it does. The Garden of Eden, Rivers, Trees, Serpent, Adam, Eve, &c.

LECTURE 8TH.—The Flood, Proofs absolute, that no such Flood as is recorded in Genesis, ever literally occurred upon the earth; or could have occurred,—examined on its own authority; rationally philosophically, and geologically.

LECTURE 9TH.—What *is* the meaning of the inundation of the earth, on the accepted Canon, of the Scriptures being their own interpreter.

LECTURE 10TH.—The standing still of the Sun and Moon, at the command of Joshua.

LECTURE 11TH.—On Miracles, Magic, Incantation, Sorcery, Witchcraft, and Animal Magnetism.

LECTURE 12TH.—On the Miracles of Egypt, and why the Magicians could not turn the dust into lice, when yet they performed all the preceding miracles of Moses and Aaron."

Then followed a number of selections of Notices of the Press: At the first Lecture, although the night was dark, and the streets were muddy, there was a good audience. At the second Lecture, although the weather was equally unfavorable, the audience was yet larger. At the third Lecture, which was two hours and a quarter long, the audience still increased; and so also at the fourth Lecture, which was a yet longer one! And though the weather continued to be so unpleasant, the audience at the fifth and sixth lectures kept increasing. At the eight and ninth lectures the Court House was quite full; and so continued, even to being crowded, to the close of the Course.

There was a great deal of interest manifested in these Lectures, and people from most of the Churches in the City attended them, although one gentleman said they were the rankest infidelity, universalism, and fatalism! Before I concluded the Course, one of the merchants in the city, on behalf of a number of those who had attended, presented me a purse containing fifty dollars in gold; and a special committee from the Young Men's

Society called on me with an invitation to deliver a Lecture before them, which I did,* and was elected an honorary member of their body. I was also requested to deliver another Course of Lectures on the Doctrines of the Church. It was not, however, till the 6th of December (1846), we gave up the use of the Room in Republican Block, and commenced our meetings for *worship on the Sabbath* in the U. S. Court Room, which we had rent free. About a week previous to this, I had again given up my School, to accept the situation of Draftsman in the Surveyor General's Office. During this time our audience on the Sabbath was continually increasing, there being generally about a hundred present in the morning. and more in the evening. Among these were some who were members of other Churches; and, as might be expected, their Ministers began to feel uneasy and excited. This feeling at last culminated in a direct assault; not in argument or refutation, or even an attempt to shew that anything that I had advanced was untrue; but by slander, calumny, and vituperation, to endeavor to make us appear infamous! The Editor of the *Christian Herald*, a Baptist paper published in Detroit, and edited by Rev. Jas. Inglis, led off in this assault, apparently irritated beyond endurance, because at this time, at the opening of the Session of the Legislature, my name had been proposed along with several other clergymen of the City, as Chaplain to the Senate; and I was

* The subject of this Lecture was the influence of the circulation of the Scriptures on the Arts and Sciences.

almost unanimously elected. Then the vials of wrath were opened, and poured out like rain. In the issue of the *Christian Herald* for January 17th, 1847, a leading editorial appeared, of great length, headed "*Attempts to foist Swedenborgianism into notice.*"

It is difficult to find words with which to describe the shameful character of this article; nor do I possess a copy of it, although its leading and salient points may be seen in what follows. As soon as it appeared however, some of the most active and influential of the friends of the New Church met together to consider what should be done about it; among these were Hon. Lucius Lyon, Surveyor-General of the U. S., Hon. D. V. Bell, Auditor-General, Hon. John Allen and H. P. Bush, State Senators, Amos T. Hall, Deputy State Treasurer; and the Chaplain of the Senate. —Indeed it was now called the *State Church*, on account of our having so many persons holding office who were receivers of the New Church Doctrines.

At this meeting it was unanimously agreed that I should be requested to write a reply to this scurrilous article, and demand its publication in the same paper. I accordingly wrote a reply, and called another meeting of our friends for the purpose of submitting it to them; and, it meeting their entire approval, Mr. Lyon was appointed to take it to Mr. Inglis, and request its insertion in the *Herald*. But Mr. Inglis positively refused to let it appear! Then the question arose. What shall we do now?

And it was decided to have it published in the Detroit Daily *Advertiser*, and in its Weekly Issue. And also simultaneously in the Detroit *Free Press*, and its Weekly issue. And at the same time it appeared in the two Ann Arbor papers, each edited by a New Churchman, (the one by Geo. Corselius; and the other by John Allen). Also 500 copies were printed in Tract form for circulation; so that it had more than ten times the number of readers it would have had, if it had been published in the *Herald*, as requested. As this reply quotes very fully from Mr. Inglis' article, as well as replies to it, although very lengthy; yet on account of its importance in its relation to the effect it had on the growing interest of the New Church in Detroit at this time, I venture to give it in full, as a Document connected with its history.

It was headed thus:—"Reply to the Attack made on the New Church, by the Rev. James Inglis, in the *Michigan Christian Herald*; on the tendency of the writings of the Honble. Emanuel Swedenborg."

After which, addressing him in *propria persona*, I say:

"*To the Rev. James Inglis, Editor of the Michigan Christian Herald:*

"SIR:—There is an editorial in your paper of this day's date, of considerable length, purporting to tell what 'Swedenborgianism' is; and (although perhaps unintentionally,) really telling what it is *not*. If you had simply stated that to which we had no right to take exceptions, or had no just ground for so doing, we should be content to let it

pass unnoticed, but it is not so. We do protest against and deny the view that you have presented of us; we affirm that we are injured and scandalized by that article, and as such, think that we do not ask too much in requesting the insertion of this reply. *Should* you deny it, it will but add to the obloquy which such a course of treatment cannot fail to inflict upon yourself.

You speak of us in the most contemptuous terms. —You call us "infatuated," and describe us as "shallow quibblers, cowardly infidels, self-indulgent boasters, and morbid doaters on earthly mysteries:" —as using "substitutes for religion, cloaks for infidelity,"—and you say that "in the cunning efforts of its ministers to beguile unstable souls, may not those we love be drawn into their pernicious ways?"—And indeed, that we "have enticed and entrapped the honest, the sincere and the lovely," &c. And after much more to the same effect, which we shall notice in order, you thus conclude your chapter of expletives and declamations:— "Such a thing may thrive in the licentious courts and capitals of Europe,—the people of Michigan will spurn it from their shores!" Yet, (on the opposite side of the same paper, and it is well it is the opposite), you say, "*fidelity* and *honesty*, combined with *charity* and *forbearance*, are eminently demanded (!) of the advocates of a pure and spiritual christianity!" and "from our defence and our advocacy we shall seek to exclude *all bitterness* and *wrath*, and *anger*, and *clamor*, and *evil speaking*, and in all our dealings with *brethren of every name*,

we would be actuated by the apostolic precept, "*forbearing one another*, even as God for Christ's sake, hath forgiven you." We appeal to your own heart and ask if you have thus dealt with us? What can we say to such charges, but that they are unfounded, and unworthy of a Christian minister to make? We ask what evil have we done? We learn in our church that every injury inflicted upon another, wounds those most who inflict it, and if *you* had known this, you might, perhaps, have been more sparing in your denunciations.

Still, we do not complain that such an article will do *us* any permanent injury; it oversteps propriety far too much for that; but it may mislead some minds, and give them erroneous impressions, which you, as a *Minister of Truth*, would certainly wish to see corrected. But before speaking of these particularly, I would notice the leading idea, and I suppose the most painful of all, viz:—That in the election of Chaplain of the Senate of this state, Mr. Inglis received two votes, and Mr. Field eleven.* Now you would seek to rescue this commonwealth from the obloquy and disgrace that will attach to our humiliating position in the eyes of sister states" by this act, and for this purpose you would enlighten our Senators, shew them that they have not been less "infatuated" than ourselves, by lending "their sanction and influence" to the teacher of these "mysteries," and

* The vote stood thus:—Rev. Dr. Duffield. 1; Rev. J. B. Davidson, 1; Rev. Stebbins, 1; Bishop McCoskry, 1; Rev. J. A. Baughman, 2; Rev. J. Inglis, 2; Rev. G. Field, 11.

thus "by an overt act sought to enrol [us] among Christian denominations!"

With deference we submit that our honorable Senators are competent to judge for themselves who shall be their Chaplain; but was there the most remote suspicion for the thought that they repented of their choice, the present incumbent would instantly withdraw, and afford an opportunity for the Senate to make a re-election.

You call us infidels "*cowardly infidels*," seeking by "an overt act, to be enrolled among *Christian* denominations;" but here you do but reveal how lamentably ignorant you are of our true position. We assure you, Sir, that we are not infidels, but so far otherwise, that our doctrines are *the only proper antidote for infidelity*. Hence it is that so many who have been made such by the inconsistencies and contradictions presented in what is termed orthodoxy, have become sincere believers in the Divine Word, through the light of the New Jerusalem; and what is remarkable,—no person, once intelligently receiving this enlightened faith, was ever known to forsake it! And as for being cowardly, we know of no act of ours that can come under that reproach. We openly avow our belief to the whole world, and are ready to defend it when assailed. You appear but now to have discovered that those you love may be drawn into our "pernicious ways," and that we have "enticed and entrapped the honest, the sincere and the lovely." It is certainly true that those, and *especially* those who are 'honest, sincere and lovely," are such as find a

kindred home within the walls of our New Jerusalem, and there we believe, none others will seek to enter. But it is not true when you say that they are "enticed and entrapped." What inducements could we offer? They would know that they must be exposed to such revilings as your present notice is a specimen of; but did you know the joy they experience in these heavenly doctrines, notwithstanding this, you would hardly say that they felt entangled. Besides it does not explain the fact that *ministers* of your own denomination, have embraced our faith. The last I know of, is the Rev. Mr. Wilkes, of New York, who has been 23 years a Baptist minister, and about a year ago was re-baptized into the New Jerusalem and is now a licenced preacher. If you should think that he was *entangled*, I will furnish you with a copy of his public address, (for insertion in your paper,) delivered upon his renunciation of the Baptist faith, and embracing that of the New Jerusalem, which will convince you that however much he might have been entangled *before* that he is *free now*. Or should one such case be insufficient, it is easy to furnish more. But "Job Abbott" has unravelled the tangled thread of *Baptist* orthodoxy, more successfully than perhaps any other person, and before you attack us again, you had better read that book.

Let me here reason with you a moment,—You call our Church a "revived delusion, which may entrap immortal souls," and as being unworthy of being classed among "Christian denominations,"

&c. &c. Yet, I cannot but think, that had you made yourself better acquainted with our doctrines, you *would* not, you *could* not have said this.

So far from seeking to enrol ourselves under one or other of your peculiar standards, or even as taking common ground among you—*we utterly disclaim it.* All your sects and parties bear the same relation to us, that the Jewish Church did to the primitive Christian. We hold that all that first Christian Church, (by whatever name now called,) is *consummated.* And notwithstanding your expressed conviction, that the New Church now being established upon the earth, is but an ephemeral delusion, we affirm that it will be the *crown of all Churches, the glory of the whole Earth, and will endure for ever.* You say that "it is right that it should be known, that out of this city there is not an organized body of Swedenborgians in the state."—Here, Sir, your statistics are slightly at fault; for we have not as yet an organized body in Detroit, at all. But we have three in the state, and certainly more than one ordained minister. And if you should have any further use for information of this kind, I would say that we are even now very few in number, every where. But about five years ago, there were not more than a dozen receivers of our doctrines known in the state, now, however, they are scattered in almost every part of this peninsula, and will increase, with the growing intelligence of the people.

Turn we now to Swedenborg, and how stinted are your encomiums. You seem to think that he

possessed nothing more than "a general smattering of science," &c. How unbecoming it seems for one in your responsible situation, to thus determine *without knowing*, (see Prov. ch. 18, v. 13,) or *if* knowing, then, worse still, to refuse credit. The editor of the "*Southern Literary Messenger*," who has for "the last 20 years" noticed with the "curious eye of a *spectator*," the growth of the New Church, speaks of Swedenborg as acquainted "with the principles of almost every art and science within the range of human inquiry;—was minute and accurate, and whose contributions to *philosophy*, to the *mathematics*, and especially to theology, rare and wonderful in their kind, are more voluminous, probably, than those of any other author, living or dead."

And the editor of the "Monthly Review," says:—"We have seen that in philosophy, mineralogy, magnetism, anatomy, physiology, algebra, ethics, theology and geometry, he excelled all other authors of his age." "Men of slender pretensions, and even those taking high rank among the *peritissimi* of the day, have been accustomed to dismiss with a sneer, or condemn with a scowl, all mention of or reference to, Emanuel Swedenborg. The "enthusiast, visionary, monomane, the man who affected to converse with beings of another world, the cabalistic mystic,—in short, the madman dreamy." "A person" say they, "who pretended to enjoy intercourse with invisible beings;—who affected to be able to converse with the spirits of the departed, and who indulged in the delusive fancies of

a heated, if not distempered brain, can surely lay no claim to the title of a man of science, and pretend to be expositor of the all but hidden laws of nature," &c.

"This, or something like this, is the opinion, either expressed or implied, of most persons with whom we have conversed respecting Swedenborg and his works. And it is not derogatory to us to say, that until we perused some of his works—such is the influence of early academic prejudice,—that we were just as much inclined to unite in the general censure, as are those to whom we have just now alluded." But, he continues, "visionaries do not deal in geometry and algebra, and mathematics, nor do they make great discoveries in the brain." "In fine, we record our opinion, positively, and not relatively; wholly, and without reservation, that if the mode of reasoning and explanation adopted by Swedenborg, be once understood, the anatomist and physiologist will acquire more information, and obtain a more comprehensive view of the human body, and its relation to a higher sphere, than from any single book ever published. Nay, we may add, than from all the books which have been written (especially in modern times,) on physiology. Swedenborg reasons not on any hypothesis, nor on any theory, nor on any favorite doctrine of a fashionable school, but on the solid principles of geometry, based on the immutable rock of Truth. And he must and will be considered at no distant period, the Zoroaster of Europe, and the Prometheus of a new era of reason—however

at present the clouds of prejudice may intervene, or the storms of passion obscure the coruscations of his intellect."—*Monthly Review, June*, 1844.

Still you say, "with what discovery is his name identified? What contribution has he made to human knowledge? Unless we concede that his *dreams* are true revelations of the spirit world, *none*, —it is not pretended." Though we consider it to be of little consequence whether he did make any discoveries in science, or not, yet when it is thus denied that he made any, and that it is not even pretended that he did; we are led to inquire if you have ever read, or even *seen*, in Latin or in English, Swedenborg's "*Principia*," (2vols. 8vo.) —his "*Animal Kingdom*," (2vols., 8vo.,)—his "*Economy of the Animal Kingdom*," (2 vols., 8 vo.,) —his work on the *Brain*, or on *Iron, Copper* and *Brass*, &c.? Or are you aware of the discovery which Swedenborg made of the coincidence of motion between the brain and the lungs? or of "a passage of communication between the right and left, or two lateral ventricles of the cerebrum, afterwards attributed to Dr. Monro, as the "*Foramen of Monro?*"—Or of his discovery of a seventh planet 40 years before it was proclaimed by Herschel? If you do not know these things, it is useless to ask further. You have certainly shown how ably you can criticise the Master Genius of the age!

"We follow you now in your expositions of 'Swedenborgianism!' as you are pleased to term it, to the account you give of Swedenborg's pecu-

liar psycological condition. You say that 'he was in a *superior Mesmeric state!*—he was the *Prince of Clairvoyants;*' and this, you affirm, is stating his claims as they were presented by his friends!'"

"Now we do most distinctly affirm, that the friends of Swedenborg never do, or have said any such thing; but that on the other hand, they have uniformily protested against everything of the kind. Indeed, no one could know enough of Swedenborg to be his friend, who would say any such thing. And now we come to notice the last and most disreputable thing of all. You say that this system 'panders to each corrupt propensity,' and 'offering to the heart in all its corruptious, unlimited indulgence. There is not a demand of passion, any more than an emotion of pride, that is not flattered with a license!' And you ask in triumphant climax, whether parents 'will be willing to furnish mistresses for its disciples, from the fairest of their daughters?'"

"Oh, Shameful! Shameful!—What spirit could possess any man, so to write?—If you were ignorant why did you not learn? But if you knew, why did you say so? Did you not think that then you had made the fatal stab? But did you examine the *quality* of the spirit that dictated it? The world knows of nothing so pure and spotless as our heavenly doctrine of conjugial love.—Nothing can exceed its beauty, or equal its exalted virtue. It is the hallowed love of those angels nearest to the throne of God; and Swedenborg everywhere presents this as the proper life of those who shall constitute the Lord's New Church.

"But besides this celestial or angelic love, he describes that which is *infernal*—the lusts and concupiscences of devils, which he denominates 'the pleasures of *insanity* concerning *Scortatory Love*.'

"Have you read, Sir, the treatise on Conjugial and scortatory love? I infer that you have not, because I notice that you quote precisely the same passages, and in the same words, that Dr. Wood does in his work against our author, (which are not correctly quoted by him, consequently, not by you!) and which you bring forward in a far more unjust manner than even he does. Suppose an infidel were to object to the truth of the Scriptures, because of the conduct of Lot's two daughters, (Gen. ch. 19, from v. 31 to end of ch., also the 8th v. of the same ch.,) and Abraham's intercourse with Hagar—or Sampson, (see Judges, 16th ch. v. 1st.—and Amos, 7 ch. 17th v.—or Hosea, ch. 1 v. 2, &c. &c.) then how would you reason?

"Whatever your answer may be, it will apply to your own position. Swedenborg everywhere describes lusts and fornications of every kind, as *sins*, and teaches that they should be shunned as such—and that no one, in the love and indulgence of these passions, can enter heaven. But that the vilest of the Hells are composed of adulterers, and also says that "at this day that Hell increases, owing its increase particularly to those who are of the Christian world, so called, and who have their chief delights in adulteries.'—And that 'there have been some of each sex from that part of the world called Christendom, who during their life in the

body, have thought adulteries not only lawful, but likewise holy, and have thus considered what they have impiously termed common or promiscuous marriages, under an appearance of holiness. I observed that such were sent to Gehenna.' 'They who ensnare,' he says, 'by pretending a regard for conjugial love, and for love towards children, behaving themselves in such a manner, that a husband has no suspicion but they are chaste, innocent and friendly guests, and who under such and various other appearances, commit adultery with greater security. These are in a hell beneath the back parts, in the most filthy ordure, and are vastated to such a degree as to become like mere bones, because they rank with the treacherous!' And 'it was told them that it is as impossible for such adulterers, void of conscience, to come into Heaven, as for a fish to live in air, or a bird in ether; because on the instant of their approach thereto, they feel, as it were, a suffocation, and their adulterous delight is changed into a most offensive stench;—And further, that they must needs be thrust down into hell, and become finally, like bony substances, with little life in them, because they have acquired to themselves a life so wicked, that when they lose it, there remains so very little of life truly human.' 'All such' he continues, 'suffer the most grievous punishment in another life, inasmuch as their life in this world has been contrary to all order, natural, spiritual, and celestial; and not only contrary to conjugial love, which in Heaven is accounted most holy, but also contrary to innocence, which they

wound and kill, by engaging innocent virgins in a life of prostitution, who might be initiated into conjugial love. The destroyers of such love are interior homicides; they must needs suffer in another life the most grievous punishment.'

"And yet, Sir, while we believe such dreadful results happen in the other life to fornicators and adulterers, you actually say we give these passions 'unlimited indulgence,' and either ignorantly or wilfully present us as luring into this dire and infernal life, 'the honest, the sincere and the lovely!' and appeal with subtle craft, to woman's dearest treasure—to lacerate and wound her finest sensibilities, by so ruthless and cruel an attack. Oh, Sir! could you see the face of your own soul, as it will be seen in the eternal world, you would not again try by such a desperate effort, to pour out poisoned water upon the fair fame of the daughters of the New Jerusalem. Every honest female, every truthful heart will brand this artifice with the stamp it merits, and recoil indignantly from such a charge. And *shame, burning shame,* will yet mount into your face, and cause your ears to tingle.

Yet Swedenborg teaches that there are different degrees of enormity amongst the sensual, the brutal and filthy; and distinguishes between them, and shows that there are cases, where the preservation of the life, or of the reason could not otherwise be effected, than by the *permission* of certain lesser evils, according to the law of the Divine Providence, which is that *lesser evils are permitted when they will prevent greater,* because

thus successively *all evils* can be removed, when otherwise they could not at all. And this we believe to be taught in the internal sense of these words:—"And Jehovah, thy God will put out those nations by little and little. Thou mayest not consume them at once, lest the (wild) beasts of the field increase upon thee." (Deut. 7. 22.) And Swedenborg's work on Scortatory Love, or infernal lusts, from which you have quoted, (through Dr. Wood), is for the use of such abandoned and prostituted creatures as are in the commission of the vilest and most inordinate passions, that they may be elevated, step by step, from the lowest wretchedness, even to angelic happiness.

"It was for the same reason that minor evils were permitted among the Jews, 'because of the hardness of their hearts,' or they would have rushed into the most dreadful enormities, and from which they were thus withdrawn. And Paul seems to have acted upon the same principle with his Gentile converts, permitting them to do what was not allowed to the converted Jews.—Acts, 15 ch. vs. 10, 19, 20, 28, 29. And the Jews did then, what you would fain do now.—See Acts. ch. 13, vs. 50.

And thus, though our author says so distinctly and plainly, that all such sins are contrary to the law and life of Heaven, and no one can be received in the Church who does not acknowledge that *all evils* must be shunned as sins against God, and that we must live a life according to the Commandments; yet you say that these things are not only 'flattered with a licence,' and allowed 'unlimited

indulgence,' but even intimate that they are *practised* by the members of the New Church! Either, Sir, come forward at once and renounce this calumnious assertion, or it must and will redound to your discredit—not only now, but will be written on your book of life to eternity.

"In conclusion, we intreat you and your readers to examine carefully and prayerfully, these wondrous writings, for they will bring peace and happiness to your soul. In the words of the writer in the *Southern Quarterly Review*, we may say 'however slow their progress may have been in times past, and in however little popular favor held, [they] are destined to impart a new impulse to social progress, and infuse new life into the body politic and theological; we cannot hesitate to assign to them that prominence which they seem to us so fairly entitled to claim at the hands of patriots, philanthropists and Christians. Their influence even now is beginning to be more deeply felt than is generally imagined. Some of the most masterly writers of our day and country, are deeply imbued with the spirit and general tone of thinking, of the Swedish seer—appear to have sounded the depths of his spiritual philosophy, and to have slaked their thirst with liberal and refreshing draughts from the overflowing fountain of his writings.' And 'that the promised period already approaches —that the seals are already broken—that light already streams with a new and living splendor, from the sacred page; and they accordingly turn to that new star which already glitters in the East

with reverence and joy, as the harbinger of a brighter and a better day.'

" How greatly shines the illustrious scribe, whose pen
Unfolds the precious science of God's Word;
How sink the labors of all other men,
Compared with his whose light was from the Lord.

" These, grovelling, strive to reach the vast profound
Of Truth Divine, to men and angels given;
While he, triumphant soars above the ground,
And reads the sacred oracles in Heaven.

" In that bright light what glories meet his eye!
From that bright sphere, what wonders fill his mind;
He learns angelic wisdom in the sky,
And bears it down to earth to bless mankind.

" Yours, very respectfully,

" GEORGE FIELD.

" DETROIT, Jan. 18th, 1847."

Mr. Inglis was indignant that any other papers should have consented to publish this Reply, after he had refused to do so! But, not having accomplished his purpose in this his first essay, he resolved to try again; and to this he was undoutedly additionally moved from the fact, that not less than six of the members of his Church had become avowed receivers of the New Church Doctrines, and attended our meetings.

So the next move was to get a copy of the work on *Conjugial Love*, and cut out from it the appended treatise on "The pleasures of insanity concerning Scortatory love," and, presenting this sundered appendix to the leading and most influential clergymen of the so-called Evangelical Churches in the

city; requested them to read it, and then give him their opinion in writing, of the character and tendency of Swedenborg's writings! This they readily agreed to do,—excepting one, and that one was Bishop McCrosky, of the Episcopal Church,—he declined,—not, however, because he felt any more friendly to the New Church than the others did; but, as I was informed, his answer was,—"No Sir, I shall have nothing to do with it; and allow me to say that I think *you* will do quite as well to do nothing with it either; at all events I am determined to give no help to it, or to let Swedenborgianism ride into notice on my shoulders." But, not heeding this, Mr. Inglis persevered, and in due course of time obtained his desired documents, and so, on the 15th of March, the following Editorial appeared, together with the above communications:

"SWEDENBORG'S WRITINGS."

"We proceed to redeem a pledge, formerly given, that we should bring forward conclusive testimony as to the immorality and licentiousness of the writings of Swedenborg. When the justness of our first remarks on this subject was disputed, we felt that no other course remained open to us,—for while we were conscious of having made a mild representation of the case, rather than an exaggerated estimate of its enormities; we were, from the nature of it, shut out from an opportunity of a full justification. For we dare not assume the responsibility of spreading out before readers of all ages and conditions, the polluted, and polluting principles of this system. The opinions expressed below

will, doubtless, satisfy all candid readers,—and warrant a repetition of the opinion that, 'such a system may do for the licentious courts and capitals of Europe; but the people of Michigan will spurn it from their shores.' Before introducing our testimony, it may be proper to say a word or two on the general tendency of the system. It may be supposed that we have selected the treatise on Scortatory love, as being the worst, and most objectionable part of the writings; and that all the rest are characterized by purity. Now while the principles of that work are of such a character, as, in themselves to settle the question of the Divine origin of the system of which they form a part; we may remark, that in almost every part of the system are to be found principles as ungodly, and views as base. It will be admitted that one of the fairest and most unquestionable tests of a religious system, or a man's religious principles, may be found in the character of the heaven to which they lead;—here you have their full development,—their perfected results. And what is the character of the Swedenborgian heaven? Swedenborg, who asserts that the Mahometan religion is of Divine origin, places the Mahometan paradise on the outside of the Swedenborgian heaven; and the readers of the Alcoran would, perhaps, fail to see any very good reason why they should be in any way separated.

We will admit that the *sentiment* is elevated somewhat in the writings of the Swedish pretender; but, after all, the picture he draws is of the same

order. According to him, distinction of sex remains after death,—love of the sex, and conjugal love remain—and consorts in Heaven, after all are suitably mated' 'enjoy intercourse with each other, similar to that which they enjoyed in the world, but more pleasant and blessed, and without prolification.' And this is heaven! This is that for which patriarchs, and prophets, and apostles, waited, and looked, and longed!! And for this we are to exchange the hope of the inheritance incorruptible, undefiled, and that fadeth not away, eternal in the heavens!!!

The conversation of angels, as reported by the strange intruder into the spirit world, would not be tolerated by respectable people in America; and where it is not gross in its allusions, it is so childish as to be intolerable to any but love-sick swains. We might open at random for instances; but as we have already bestowed more space upon it than many of our readers will think warrantable, we shall merely refer to two. In one of his relations, regarding the spirit world, he makes an *angel* say to certain strangers, to whom he had shown some things in heaven; 'In heaven we love virgins for their beauty, and the elegance of their manners, and we love them intensely and chastely.' In reply to which, his companions said, 'Who can behold such beauties near, and not feel some desire.' In another relation, he gives an account of a discussion, which was held by the spirits of three new comers of distinction, who had been permitted to see the magnificence, and the virgins,

and wives of heaven; 'on the origin of the beauty of the female sex." The last speaker thus sums up, 'What is beauty but the delight of the sight? Whence is the origin of this delight, but from the sport of love and wisdom. From this sport the light is brilliant, and this brilliancy darts itself from eye to eye, and forms beauty. What makes beauty of face but red and white, and the beautiful mixture of these with each other? Is not the red from love, and the white from wisdom, these two I have seen manifestly in the face of two consorts in heaven. The redness of whiteness in the wife; and the whiteness of redness in the husband, and I have observed that from looking at each other, they shone forth, we could almost venture to affirm that the speaker would have been hissed out of the Lyceum of a Lunatic Asylum, but in the palace above they have a different standaud of common sense, from what is known in this dull sphere, for the assembly of spirits 'clapped their hands, and shouted, He has conquered: and suddenly a flamy light, which is also the light of conjugial love, then filled the house with splendor, and their hearts, with pleasantness.' And must we actually stoop, at this day, and in this country, to discuss the inspiration of such a man? We do not believe it can ever come to that. Those who are acquainted with the Baron's writings, know that we have still kept back the worst of this compound of profanity, obscenity, and folly. We shall be sorry to be driven to unveil it. The following expression of opinions, will speak for themselves.

"DETROIT, March 10th, 1847.

The Rev. J. Inglis, DEAR SIR.—At your request I have examined the treatise of Swedenborg, entitled, 'The pleasures of insanity concerning Scortatory love.' Its language and thoughts, in many pages, cannot but prove injurious to youthful minds. It affirms false and dangerous positions in morals, and is eminently adapted to minister a salvo to the consciences ol some whose actions are lascivious. He falsely and dangerously teaches that *actions* which the Scriptures condemn as criminal, such as fornication, can be rendered excusable and good, by good purposes or ends. Concubinage, he says, in the same way, may become lawful. Other things of kindred character, with great particularity, are set forth as Divine revelations! I am perfectly disgusted with its pages. The dissemination of such a work cannot fail to excite a most pestilential influence in Society, by corrupting the minds, and morals of youth. That any should for one moment, conceive it possible that the man who wrote such a filthy treatise, can lay claim to Divine inspiration, would lead me to question, as well, their sense of purity, as the sanity of their judgment. I regard it of kindred character with some of the jesuitical writings on the subject of morals.

"Yours truly,

"GEO. DUFFIELD."

"[A few words in the commencement of the next letter have become illegible; the meaning is, that he has been engaged in the unwelcome task] of reading the translation of Swedenborg's treatise on

'fornication' and 'concubinage.' I speak of it as an *unwelcome task*.—Surely you will sympathize with me, and well understand the statement. I had, from various sources, received some intimation of what I might expect; but the actual reading of such sentiments exceedingly shocked and disgusted me. As I turned over the polluted pages, I was often reminded of the words of another;—'I have touched pitch and am defiled.' The moral influence of these treatises cannot but be mischievous in the extreme. For a professedly *religious treatise* to apologize for licentiousness under novel and soft names; and actually to advise certain forms of it, by making great distinctions, where there are no differences, is strange conduct. And that its strangeness and absurdity are not at once seen, and loathed by all who have enjoyed the pure light of the Bible, is perhaps still more strange. It can be explained however by the book, which declares that 'men love darkness rather than light, because their deeds are evil.' I would write more at large, but for want of time.

"Yours sincerely,

"H. L. HAMMOND.

"DETROIT, March 13th 1847."

"DEAR SIR, AND BROTHER.—I have read with care, the treatise on Scortatory love; and in compliance with your request, for an expression of my opinion as to its moral character and tendency, I freely state that both are decidedly bad—its general dissemination could not fail to produce results *dangerous to society*; and especially the youth be-

coming familiar with its views, and embracing them as true, must *necessarily become corrupt thereby.* Should the views therein inculcated on concubinage, become common, they would *inevitably break up the very foundation of society and domestic order, and bring disgrace and ruin upon families.* Its justifiable grounds of concubinage may occur in any family, and at any time; and I might ask with propriety, what lady of sensibility and refinement would unite her destiny with any man, subject to such misfortune or caprice. With regard to your remaining questions, I should say, that the production of such a treatise, must in itself be fatal to all claims of the author to inspiration.

"Yours very respectfully,

"J. A. BAUGHMAN."

Dear Sir, I have examined the pleasures of insanity concerning Scortatory love, and am free to express, that it is a work wholly unfit for the public eye. Its tendency is of a *corrupting and demoralizing character;* and the diffusion of such principles must be regarded in the light of a great *moral calamity.* As it regards the author's claim to inspiration, nothing could be more absurd. It is blasphemous to say that the God of infinite purity and holiness, dictated principles *so manifestly obscene and licentious.* I cannot better express my opinion on this whole subject, than in the language of the Rev. John Wesley,—Who illuminated either Jacob Behmen, or Baron Swedenborg, to contradict these things, (the Scriptures)? It could not be the God of the holy prophets, for He is always consistent with

Himself;—certainly it was the spirit of darkness. And indeed "the light that was in them was darkness," while they labored to kill the never-dying worm, and to put out the unquenchable fire. And with what face can any, that profess to believe the Bible give any countenance to these dreamers,—*that filthy dreamer in particular, who takes care to provide harlots, instead of fire and brimstone for devils, and damned spirits.*" I am, Dear Sir, Yours in the bonds of a free and holy gospel. J. H. Davidson."

Of course, in whatever light we might view it, this was a severe trial to undergo. Here were five of the most influential Clergymen of Detroit,—Mr. Inglis, of the Baptist Church,—Dr. Duffield, of the Presbyterian,—Mr. Hammond, of the Congregational,—Mr. Baughman, of the Methodist; and Mr. Davidson, the presiding elder of the Methodist Church; with John Wesley added;—all combined and arrayed against us; determined if possible to crush and exterminate us! and we so few in numbers, and having so little influence. Besides, the assault was so unfair; it took *false* ground, *as if it was the true ground;* it dealt almost altogether in invective and appeals to prejudice, endeavoring to excite alarm by making a charge of immorality and licentiousness. It is true no effort was made to sustain these charges, because that would have shewn their falsity; and the few garbled and mistated extracts which Mr. Inglis made from the Book in question, although really having no bearing on the Doctrine of life, as taught by Swedenborg, yet from the manner of their presentation to those,

as ignorant of his teachings, as they knew most of those who would read them, and their invectives, would be; would not fail, as they also knew, to poison the public mind against us. Well, what was to be done? The same friends again met, and held a council as before, and it was again resolved that I should be requested to write a reply for publication, which I accordingly did, and presented to them, and it met their full approbation. Mr. Lyon was also, as before, deputied to wait on Mr. Inglis, and request him to publish it in his paper, but this he again positively refused to do; so the same arrangements were made as before; it was published in the Daily and Weekly *Advertiser*; and in the Daily and Weekly *Free Press*; and the next week copied into the two Ann Arbor newspapers; and extra copies printed in tract form for distribution. The following is a copy of the second reply to Rev. James Inglis' on the writings of Swedenborg, as published in the *Michigan Christian Herald* of March 15, 1847; together with Letters from four Clergymen. Both replies having been refused insertion in the *Herald*.

DETROIT, MARCH 17, 1847.

"Gird up thy loins, and speak unto them, all that I command thee: be not dismayed at their faces, lest I confound thee before them. For behold, I have made thee, this day, a defenced city, and an iron pillar, and brazen walls against the whole land. And they shall fight against thee, but they shall not prevail against thee; for I am with thee, saith the Lord, to deliver thee."—Jer. i., 17, 18, 19.

To the Editor of the Michigan Christian Herald:

Sir—Again have you rendered it necessary to reply to you, and unwelcome as the task is, I am induced to undertake it.

I would ask of your sense of *justice*, that you give this rejoinder an insertion in your next paper, but that experience has made this a very doubtful ground to rely upon. Still, it is right to give you the *choice* of publication; it may be that *expediency* will dictate what higher claims cannot effect!

It is painful—it is humiliating—to see men filling so high and responsible stations, so *unwilling* to do right, or so *incapable* of seeing what right is. In the commencement of your last article you say, "While we were conscious of having made a mild representation of the case, rather than an exaggerated estimate of its enormities, we were, from the nature of it, shut out from an opportunity of a justification." And then, because you "dare not assume the responsibility" of presenting "the polluted and polluting principles of this system," you will "submit to the public, the testimony of well known citizens of Detroit, to the character of these principles, so soon as they shall have an oportunity of forming an opinion of the work—*such testimony as the friends of Swedenborg will not attempt to gainsay!*" Did you know so little of the nature of man, —of the first principles of jurisprudence, that we should not object to an exparte statement like this? —a jury pannelled by yourself—composed of men as hostile to our doctrines as you are! Yet, such testimony, *we should not attempt to gainsay!* Why

did you not, in plain terms, call us *imbeciles?* It would have classed well with the other vituperous epithets you have applied to us.

And, now, Sir, you have not only selected your jury, but with more than legal skill, you have *selected* the evidence. It appears that you have *cut up a book*, and taken out of it that which you supposed would answer your purpose best, to secure a verdict in your favor; and you deemed this necessary, even after you had chosen your own judges! In a work consisting of 488 pages, on Conjugial and Scortatory Love, you have taken about a 100 pages, and sent round to such persons as you thought would condemn it; the notices of which we shall duly consider, but first in reference to yourself. You say that you feel "conscious of having made a *mild* representation of the case." I would respectfully ask then, what a *severe* one would be? But our ground of objection is, that it is *neither true nor faithful.* As if the inspired penman had in prophetic gaze, seen your conclave performing their so "unwelcome task," he says, "their tongue is an arrow shot out; it speaketh deceit," for they have taken up a reproach to slay the innocent; but the word of the Lord hath gone forth, and "the scorner is consumed, and all that watch for iniquity are cut off; that make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just, for a thing of nought." Before I notice your misstatements, and misrepresentations, permit me to ask why, supposing it were true, that Swedenborg allowed all manner of fornication and

adultery, and approved it most highly, why are you the first to object? Is it held in so much disrepute among your body? Do any of your clergy ever read to your congregations this command from the Decalogue. "*Thou shalt not commit adultery?*" Or do any of the four clergymen whose condemnatory epistles you have published? How is this, Sir, that neither you nor they deliver this commandment of the Lord to your people? Can it be because, that if they read this portion of the Divine law, they must also read that which says, "*Thou shalt not bear false witness against thy neighbor.*"

Let us glance hastily at some of your descriptions of our unhappy and abandoned state! I perceive that you not only select your own subject, cut up our books, to present it, and choose your own arbitrators; but you also ask questions about our doctrines, *and answer them yourself*: thus you say, what is the character of the Swedenborgian heaven? And then instead of showing its character, answer that it is *contiguous to the Mahometan Heaven*, and that "readers of the Alcoran would, perhaps, fail to see any good reason why they should be in any way separated."

Perhaps I do not know what idea you meant to convey by this relationship, but it is certainly not true. Swedenborg teaches that in the spiritual world, nearness and remoteness are according to the acknowledgment and confession which are made of Jesus Christ as the *only Lord*; therefore as in the old Christian Church, *no such acknowledgment is made*; that since the establishment of the

New Church, new heavens have been formed which are the *inmost of all*—and that the order of their *circumferences* are as follows:—1st, the Reformed—2nd, the Papists—3rd, the Mahometans, and 4th, in the extreme circumference, the Gentiles, (L. J., No. 48, and in the Cont. of do 68.) Thus, though you say the Mahometans are *outside* the "Swedenborgian heaven," in such a way as to imply the immediate proximity, you omitted to say that the Reformed and the Papists come in between! But, yet apprehending that this might not fully serve your purpose, you next present, as if it were something shocking, indeed, and as an almost incredible fact, that "distinction of sex remains after death, and consequently the love proper to man in his translated state; and with astonished emphasis you say, "And this is heaven." It may seem singular to you that Swedenborg, the prophets, and the angels who appeared to them—disciples, and "penmen of the sacred Word," should all have agreed upon this, that *angels have sex*, and that the human race, in becoming inhabitants of the Spiritual world, are angel men, or angel women, or male and female devils!—but could they all have erred so widely! Yet, they nowhere recognize the idea, as conveyed by you, that they become epicene! And now, that you affirm it, its truth is not the less doubtful. Let us try it by a practical illustration. Young says,

> "Angels are *men* of a superior kind—
> Angels are *men* in lighter habit clad.

the spiritual world, standing before the angel of the Lord, clothed with filthy garments, &c. (Zech. 3.)

And in the Apocalypse John, describes an angel that he talked with, who said, "*I am thy fellow servant, and of thy brethren, that have the testimony of Jesus*"—(Rev. 19, 10.) Thus, Sir, do we see the holy Scriptures teach, with Swedenborg that man's identity is, and must be preserved, or he cannot exist at all, for the very ground of his being is destroyed if your supposition is true.

But do not your own doctrines teach it? Do they not affirm that man is raised in the very same body which was put off at death, and consequently has the same personality, and conscious identity, the same affection and thought, indeed that he is the same, and not another? How then, can it be possible, that he is *neither male nor female?* Only consider in what trouble such a view must place you. And yet, your indignant emotions seem awakened at the idea of husband and wife being re-united in another and better world, and enjoying the chaste and blessed delight of conjugial love, for this seems to you so altogether indecorous, that it shocks you to convey to your pages such "polluted principles."

Did you, Sir, never ascend so far out of a dogmatic theology, as to enquire on rational and philosophical grounds, what would constitute identity in another world? Have you supposed man segmented, cut up, as you have done our books! a portion of his being abstracted from him, that he becomes a *formless conjecture*, or an "*organized noth-*

ing!" Your clear and rational elucidation of the nature, form, and identity of spiritual being, or psychological existence, would be as interesting, as it seems necessary.

Is it not because you do not realize the fact that the spiritual world is not merely composed of abstract non-entities, but real, living, spiritual and substantial forms, that you object to our author's testimony? He reveals it as *a continuance of life*, in another and better world. Man is man still, and woman is woman still; and their affections and thoughts which made them what they are, *must remain*, or they can have no conscious identity! *And if this be so*, they must *think the same, and feel the same.* If it be true that man's state is fixed at death, whatever was the state of his love, or of his understanding, *it must continue so for ever.* Nothing can be more puzzling than to dispute it, for it is attempting to contradict self-evident facts; and nothing but a perverted theology could ever have denied it. Therefore man would talk about the things he loved, as well after he had put off his house of flesh as before, whether they were good or whether they were evil.

And though you profess to make quotations from Swedenborg's writings in reference to the conversation of novitiates and others in the spiritual world (without reference,) I can find no such words. It is true that I can find some that I *suppose* to be those you intend to quote, but so singularly altered, that I acknowledge it to be conjectural. Thus you say in one place, that an angel says "in heaven we

love virgins for their beauty, and the elegance of their manners, and we love them intensely and chastely." Now, the nearest approach I can find to this is in Conj. Love, 55, which is a description of what chaste conjugial love is, "free from every idea of lasciviousness."

And in another place you tell us, or rather you should tell, the idea of three persons just departed from the world, on the "origin of the beauty of the female sex;" the first affirming that *love* was its origin, and that its affection going forth into the looks, stamped them into corresponding forms, I therefore (he said), conclude that love forms beauty into a likeness of itself. The second maintained that "*wisdom* is the origin of beauty:" who summed up his argument thus: "In a word, wisdom is as the light or splendor of fire which strikes the eyes, and as it strikes them, forms beauty." Whilst the third maintained that "love by means of wisdom, forms that beauty; and wisdom from love receives it;" and also described how love was the origin of red (or warm) colors, and wisdom of white (or cold) colors, and that these principles were the origin or cause of the variations of color in the face, for said he, "love is red from its fire, and wisdom is white from its light."—(C. L. 381, et seq. 9.)

And such conversation in the spiritual world you are pleased to consider as improper and indecorous! If they had said as much before they crossed the "narrow sea," you actually affirm, that they would have been, (i. e. if meeting their just deserts), "hissed out of the Lyceum of a Lunatic

Asylum !" (well, perhaps this was better said than you intended.) *Lunatics only*, would hiss at such sentiments as *these*. In Hades at least, with kinder feelings, our author says "when the third had spoken, the assembly clapped their hands and shouted, he has conquered." Why should it be thought incredible with you, that these things should be ? Is it not because all your ideas of the spirit world are so loose and vague ? Swedenborg commenced this work (Conj. Love) by saying, "I foresee that many who read the relations immediately following, and those annexed to the chapters will believe that they are inventions of the imagination ; but I assert in truth, that they were not invented, but truly done and seen ; nor seen in any state of the sleeping mind, but in full wakefulness." He also presents the ideas which different people have of the joys of heaven, one of which is thus expressed. "The joys of heaven and its eternal happiness are nothing else than the perpetual glorification of God ; a never ceasing festival of praise, and the blessedness of divine worship with songs and jubilee ;" &c. And they were let into this state, and after *two days*, they began to weary and feel uneasy, and, (although very disrespectful perhaps you would say, and deserving of being *hissed*,) said, "end your discourses, for our ears are stunned, your words are no longer distinguished, and the very sound of your voices becomes painful ;" and leaving their seats they rushed out: "The priests hereupon followed them and clung close beside them, teaching, praying, sighing, and

saying, celebrate the solemn festival, and glorify God, and sanctify yourselves," &c., (9.) How would the editor of the *Christian Herald* suppose such conduct should be punished?

But we pass on, that we may notice your remark in reference to the love of the sex. "According to him [E. S.] distinction of sex remains after death, love of the sex, and conjugial love remain," &c. This seems to disturb you considerably sir, but if they do *not remain*, what becomes of them? The question again returns, what *is* an inhabitant of the spirit world? Be assured sir, that reason and revelation teach us, that man is such as his God has made him, and intented that he should be, as to the organism of his frame, and whether in the natural world or the spiritual, he is not the less human.

Neither does distinction of sex originate in the body, but in the *mind;* the body is but the effigy of the affections and thoughts, or rather the organized form thereof. Thus our author says, that in heaven "there are also virgins and youths, virgins of such beauty, that they may be called beauties in its *form;* and youths of such morality that they may be called moralities in its *form.*" And when some novitiates enquired if love of the sex were there, "the angelic spirits answered, *your* love of the sex is not given there, but the angelic love of the sex, which is chaste, and wholly free from the allurement of lust." At which they said, and it almost seems as if the words had been written for your edification. "If a love of the sex is given,

which is without allurement, what is then the love of the sex?" They did not see that it was heavenly love, a conjunction of affection and thought from intimate to ultimates, but "when they thought of *this* love, they lamented and said, how empty is the joy of heaven! What young man can then wish for heaven? Is not such a love barren and devoid of life?" Here, then, we see that the very kind of love that you suppose Swedenborg to teach as being in the spiritual world; Swedenborg describes some new-comers as lamenting because it was *not* there!

And when they repudiated this pure and heavenly love "the angelic spirit replied with indignation. You are wholly ignorant what a chaste love of the sex is, because yourselves are not yet chaste." "Think more deeply—consider the matter well, and you will perceive that your love of the sex is a love extra conjugial, and that conjugial love is quite another thing; the latter being distinct from the former, as wheat is from chaff, or rather as the human is from the bestial." Such a love "breathes after an eternal union, which is when two are one flesh."—(C. L. 44.)

Proceed we now to notice the criticisms of your ecclesiastical brethren, who have lent their aid to crush, if possible, this filthy dreamer!" But they know not what they do, and they do not even understand what they say. "Must we actually stoop (you ask,) at this day, and in this country to discuss the inspiration of such a man;" and very contentedly reply, "we do not believe it can ever come

to that." No, sir; there is a more summary method —one that doubtless will be much easier, viz: *ridicule, abuse, slander and evil speaking;* and of this method your present effusions would afford no mean testimony. And whilst you shrink with well described horror from the descriptions which our author gives of the dreadful condition of the hells, you have no hesitation in presenting the most calumnious aspersions, as a veritable statement of the *tendency* of our author's writings!

If you *could* have *stooped* to discuss this matter, you would, instead of proceeding with such loud denunciations, have first replied to the positions presented in my former letter. But as you did not I will again call your attention thereto, trusting that you will yet see, that though it may be an act of humiliation on your part to "stoop," to reply to legitimate argument, you will in the end discover, that it has a better effect, than the harshest denunciations, even though they may be uttered by a thousand voices. I before said: "Suppose an infidel were to object to the truth of the Scripture, because of the conduct of Lot's two daughters, (Gen. ch. 19; from verse 31 to end.) also 8th verse of same chap.—and Abraham's intercourse with Hagar—or Samson, (Judges ch. 16, v. 1,) and Amos ch. 7, v. 17—or Hosea, ch. 1, v. 2, &c., [to which might be added such narrative as in Ezek. chs. 16 and 23.] Then how would you reason? Whatever your answer may be, it will apply to your own position."

But you have given no answer at all, and seem

to think it beneath you to do so. Yet if you really thought us so contemptible, how is it that you deemed it necessary to engage so much additional aid to enable you to accomplish your purpose? What a waste of power to crush a worm! Did you all feel that the subject was not worthy of an argument? If so, how pitiable is your delusion,—yet judging from your several letters it would really seem so. And yet you might have known that Clergymen of the first talent, reputation and virtue, and in no respect inferior to yourselves, and from your own religious bodies in this country and in England; as well as laymen, deep read, erudite and learned, and of pure and blameless lives, and some of the most talented writers of the age, are ardent and affectionate receivers of the heavenly doctrines of the New Jerusalem. Yet you, gentlemen, after having read this sundered extract of a few pages of the voluminous writings of this master mind, on the licenses allowed to the insane; you quietly sit down, and pronounce your judgment with as much complacency as if you were competent to judge!—Now, gentlemen, [and I use that word for obvious reasons,] I call upon you by all the regard you have to truth and candor to shew cause for your censure. We accuse you of having done us injustice; and, outraged charity, like the voice of thy brothers' blood, will repeat that cry, till restitution be fully made. And in preferring this request, let it always be remembered, that the treatise on scortatory love is *not the law of life for Christian men and women*, but is provided for the benefit

of those who do not acknowledge the Christian law; it is written for those who live in the wanton indulgence of unbridled lust; that where men are so brutal as to acknowledge no Divine Law, they may be led by means adapted to their state to shun their evil courses, by the very faithfulness of their portraiture and see their damning guilt. To present the Christian law to men whose indulged passions have made them insane, is a mockery; and their brutal laugh reveals its impotency. On this principle, the apostle Paul did not require the rude converts from among the Gentiles to keep the Jewish Law—knowing well they could not bear it,—neither did he ask of them the full requirements of the Christian faith and life, *but* to these he says, "*we gave no such commandment.*" (Acts 13:29.)

And the Lord teaches that *because of the hardness of their hearts,*" the *Jews* also were *allowed to do things,* that were not so in the beginning.

All the providence of the Lord is merciful, and, in accommodation to man's estate, he hath prepared a ladder of ascent; and whilst the lowest rounds come down to man's depraved nature, the highest steps will elevate him to heavenly happiness—and the angels of the Lord are ever ascending and descending upon that ladder of life, to bring man, by means of permitted evils, of a less degree of guilt, to a pure and spotless life—

> "And, as we can bear the sight.
> He shews his face in clearer light;"

Still, whilst man is in evils, milder or of deeper guilt, all the consequences proper to such actions

must follow; for every cause produces its own effect, and must do so. Adultery, theft, murder, false witness, &c., &c., are all violations of the Divine Laws, and must bring with their performance their attendant punishments: Yet as in civil law, the offence of manslaughter is not so great as that of wilful murder, or petty larceny as that of burglary, or highway robbery, so, therefore, the punishment is less. And who would not rather, where there is no alternative, but a choice of evils; who would not rather choose the less than the greater? On this principle the Lord *permits* many things to be done in the world, which are nevertheless evil, because thereby greater calamities can be avoided.

So every wise man should see that where *perpetual inebriety* cannot be avoided, that the occasional and limited use of ardent spirits is a much less evil. And is this not the reason why the Lord *commanded* the Jews to do many things, that in themselves, purely considered, were *evils*, because by permitting these, the mind was weaned, and gradually alienated from sins of far deeper enormity?

Those who reject this mild and judicious course, must be answerable for the consequences that issue, and they are neither light nor trifling.

This is the economy of the Divine Providence; the practice of all good men in all ages; the voice of reason, and the teaching of Revelation. It is a principle true in spiritual, moral, civil and political life. It is only in the questionable orthodoxy of modern dogmatic theology that it is denied, and

there only theoretically. Let us again glance for a moment at the approved practices of men. In physics, when the eye is injured or diseased, does not the wise physician prescribe that the *light be excluded*, or admitted but in a very limited degree; or when the body is wounded is not the air shut out, lest it should irritate and inflame the injury? And at other times are not poisons given for medicine, because they are better adapted to the vitiated condition of the body? But who complains then? Yet is not the light good—and the air good, and healthy food better than poisonous drugs? Yet does not every one see that the laws of order require that in such cases these substitutes be preferred, in accommodation to that diseased state? This indeed is seen to be the only means of restoring to health.

So also in political economy, it has ever been found necessary to tolerate lesser evils, to avoid greater; instead of allowing a wide and indiscriminate range to civic disorders, to narrow them down to *limited boundaries*, where they can more easily be eradicated. Does not this city afford a practical illustration of this principle; when in accordance with the spirit of your favourite theology, the corporation thought to compel men into sobriety, by refusing to grant licenses for the sale of intoxicating liquors, was the evil lessened? In all probability it was increased, and entailed upon it the violation of a corporate law; and has not the impolicy of this act, since been recognized?

Thus, the granting licences for the sale of ardent

your minds? And why, forsaking all else, did your genius lead you to this? You say, you have "touched pitch, and are defiled,"—did it then defile you so quickly! Is there in your composition any secret affinity for pitch, that it should so soon pollute? Of the Lord's disciples we learn, "they shall take up serpents, and *if they drink any deadly thing, it shall not hurt them.*" But though most of our New Church friends have this work, (on Scortatory love), they very seldom read it; to them, happily, it has but few attractions; it is intended, as we have shown, for another class of persons, such, as your preachings, perhaps, might never reach; or who could not, and would not, try to step at once from their abandoned loves, to a life of holiness.

In conclusion, we ask you to refrain from this persecuting spirit, and if you speak of Swedenborg's writings—first study them,—and then do them justice. Respectfully yours,

GEORGE FIELD.

After this, nothing more appeared in the *Christian Herald* against Swedenborg, or the New Church. Whatever efforts may have been made in opposition thereto, were of a less public character.

But we were not to be let alone, for during the delivery of the last Course of Lectures, as above stated, Dr. Duffield delivered a Lecture against us on the "Modern Phase of Infidelity," and Mr. Stebbins, the Universalist Minister, was desirous of having a discussion with me, on the subject of "Hell;" but I declined. Then, shortly after, I received a letter from Mr. J. J. Moss, a Minister of

the "Christian," (or Campbellite) Church, inviting me to a public discussion with him;—this I also declined. And soon after the following handbill, in very large letters, was posted all over town: "TO THE PUBLIC. Having been informed in the Country, and in the City, that Mr. Field, of the New Jerusalem Church, in this place, had invited open discussion or investigation, I opened a correspondence with him, in which he disclaimed all intention of giving a challenge for a public discussion; and altogether declined entering into one. Attention is therefore called to the following Course of Lectures; at each Course, said correspondence will be read, with some remarks thereupon. Yours respectfully, J. J. Moss. RELIGIOUS NOTICE! A Course of Lectures on the Doctrines of the New Church, with a special reference to the eight questions proposed for discussion in the above correspondence,—will be delivered by J. J. Moss, formerly of Cincinnati, O., in the Hall formerly occupied by the New Church, Republican Block, Jefferson Avenue; to commence on Saturday evening 30th, P. M.; and each evening next week, till closed; and Mr. Field is respectfully invited to attend, and reply, if he wishes. Detroit, 30th Jan., 1847." Well, I thought I would go and hear how this redoubtable champion would annihilate whatever might be left of us, after the assault of our more ponderous assailants. I found the room tolerably well filled, and saw quite a pile of New Church books, upon the desk, which Mr. Moss had borrowed to let his audience see that he knew

there were such books, although it became very manifest that he had never *read* them.

After repeating some of the stale, and oft refuted objections to the New Church, and shewing how incompetent he was to lecture upon a subject on which he was almost entirely ignorant; he invited me to reply.

I had no wish to say anything, and did not expect to, but being thus publicly called upon. I rose and said a few words to the effect that if he had been acquainted with the contents of the books thus displayed to the audience, he never would have said the things he did.

I made him acknowledge that he had not read them; and really knew nothing of what he was proposing to explain. And so Mr. Moss subsided.

But other matters of more interest to the prospects of the New Church in Detroit were meantime going on.

On the 25th of January, 1847, a meeting was held to commence the operation of a New Church Library, and a Constitution was adopted, and officers elected: there were forty shareholders. During the past year a copy of Clowes' affectionate address to the Clergy was sent to every known Clergyman within the Association; and between three and four hundred dollars worth of New Church Books were sold in Detroit within that year; and the third Course of Lectures was still in progress.

On Friday, February 5th, 1847, the Fifth Annual Meeting of the Michigan and N. Ind. Association

held its session in Detroit, in the Hall, in Republican Block.

At this meeting there were present Mr. and Mrs. A. Silver, and Mr. Jabez Fox, of Marshall; Mr. Jacob Silver, of Cassapolis; Mr. Robt. Children, Senr. and Robt. Children, Jr. of Flat Rock, Honble. J. Allen, and G. Corselius, of Ann Arbor, Mr. Geo. Bigelow, and Mr. and Mrs. Perley Hale, of Pontiac; Mr. Eli H. Day, and Mr. and Mrs. Hurlburt, of Springfield (Oakland Co.); Mr. C. Merriman, of Battle Creek; Mr. and Mrs. D. V. Bell, Lucius Lyon, P. S. Titus; Mr. and Mrs. Burnham, Dr. and Mrs. J. Ellis; Dr. Wheaton, E. U. Blake, Mr. and Mrs. A. Chope, E. Chope; Mr. and Mrs. J. R. Dorr, Mrs. R. Dorr, Geo. Dorr, Mr. and Mrs. J. I. Herrick, Mr. and Mrs. A. T. Hall, Mr. and Mrs. Burpee, G. W. Thayer, Mr. Whitcomb, Wm. Bell, Mr. McCartney, myself, and others, of Detroit. Communications were also received and read from Edwardsburg, Saline, Truago,* and Jonesville, Mich., and Goshen, Ind. The Sacrament of Baptism was administered, after the morning service, on the Sabbath, to Mr. Chas. L. Merriman, Mr. John Allen, Mr. Martin W. Burpee, Mrs. Diana Burpee, Mr. Amos T. Hall, Mrs. Lucy Hall, Mrs. R. Dorr, and to four children.

In the afternoon the Holy Supper was administered to twenty-two persons. The Services, morning and evening, were attended by large audiences.

The Report of this session of the Association says, "A social meeting was held at the house of

* Now Trenton.

Mr. J. R. Dorr, on Saturday evening, at which were present a larger number of New Church people than ever before assembled at one place in Michigan; the meeting was eminently happy and refreshing; and all, we think were encouraged to look forward with hope to the better time that is yet to be,—to new states of refreshing from on high, when Jerusalem shall be a praise, and a joy, in the whole earth."

After this we had a time of peace, and I also of rest. The Church continued to increase and grow, and its prospects everywhere within the Association appeared to be most encouraging: a Committee had been appointed to make efforts to sustain one or more Missionaries to be actively employed; but the effort had failed for want of pecuniary support; and from experience, I had found that often I received but little more than sufficient to pay my travelling expenses; and sometimes not even that: thus I was obliged to seek such employment as would enable me to support myself and children. I therefore continued in Detroit this year (1847,) in the Surveyor General's office, but preaching and lecturing regularly on the Sabbath, as before, and as we now had the use of the U. S. Court House, rent free, and my services were gratuitous, I was in hopes that sufficient money could be raised to purchase a Lot and erect thereon a small Temple for our use. But although I made a strenuous effort to do this, I was not successful. During this year I went to Pontiac, and on Saturday evening, and Sunday morning and

evening, July 3rd and 4th, I lectured and preached there, in the Universalists' Church. And on Saturday and Sunday, August 7th and 8th, I went to Marshall, to attend a Quarterly meeting, where I also lectured and preached to good audiences, at Mechanics' Hall, and administered the Holy Supper. Next day I went to Battle Creek and delivered a lecture there in the Quaker Meeting House, and from thence returned to Detroit. In the month of October an attack was made on the New Church by the Rev. J. V. Watson, in the *Christian Visitor*, a Methodist paper, published at Adrian, to which I replied: and this produced a second article in opposition to our Doctrines, to which also I sent a reply: but it was refused insertion! These articles were headed "A chapter on New Revelations;" and were written by the Rev. S. D. Symonds, of Detroit. In consequence of this refusal to insert my reply, I had the whole of the four articles published as a Tract, entitled "Correspondence between a Methodist Minister and a Minister of the New Church, respecting Swedenborg, and the Doctrines of the New Jerusalem." As soon as this appeared Mr. Symonds called on me, and wanted me to permit him to append to it the scurrilous remarks of Mr. Wesley concerning Swedenborg, and also some additional remarks of his own; which I declined. Mr. S. then published his appendix in the form of a small Tract, entitled "Mr. Wesley's views of Baron Swedenborg, and his writings, with Notes, &c., by S. D. S." Mr. S. also desired to have a public controversy with me on

the subject; but I did not agree to it. At that time Mr. Symonds was very severe against Swedenborg, and his Doctrines; but since then, has not only become a receiver of them, but advocates them, in a periodical of which he is the Editor in San Francisco, entitled "The way of Life." * Towards the close of this year Mr. A. Silver, (who was then, and had for some time past been living at Marshall), wrote a letter to the President of the Convention (Rev. T. Worcester), respecting the course then being pursued by himself, Mr. Jabez Fox, and Mr. Henry Weller, of Lecturing in various places on the Doctrines of the New Church, and holding stated meetings for worship, without ordination, license, or other authority, on the ground of a present necessity, in the absence of sufficient Ministerial Labor; and not from a belief that it is the orderly and proper way in which to proclaim the Heavenly Doctrines of the New Jerusalem; on which ground, it seems to have met the approbation of Mr. Worcester. This letter is published in the N. J. Mag. for Feb. 7, 1848; Mr. Strong also had a letter of his published at about the same time, giving a very encouraging account of the manner in which the New Church Doctrines are received in Western Michigan; Goshen, Ind. &c. It now began to be thought desirable that a *New Church Society* should be instituted in Detroit, as the one established there in 1839 had long ceased to exist. So, after due deliberation, and finding that there were twelve adult members of the

* This has since been discontinued.

Church residing in the City, they made the usual application to me, to meet them, and, in accordance with the regulations of the General Convention, institute them into a Society of the New Church, which I did on Sunday, the 30th day of January, 1848. The names of those twelve persons, were, Mr. John I. Herrick, Mrs. Rebecca Herrick,—Mr. A. T. Hall, Mrs. Lucy Hall,—Mr. Martin W. Burpee, Mrs. Diana Burpee,—Rev. George Field, Mrs. Jane E. Field,—Mr. De Witt C. Whitcomb,—Mr. Edw. U. Blake,—Mrs. Rebecca Dorr, and Mrs. Abby Russell. I was then invited to become the Pastor of the Society; which invitation I accepted, and was, by a simple form inducted as such. In the *New Church Quarterly Review*, vol. 1, published in London, Eng., in 1847, there is quite a lengthy historical and statistical account of the New Church in the United States, collated from various sources; in which, after noticing the Society at Goshen (Ind.,) the writer says, "The zeal of the scattered members of the New Church here, is deserving of all commendation. They have united with the receivers in Michigan, in forming an Association, to which the Holy Supper is administered every alternate quarter. These meetings have, thus far, been very interesting and satisfactory. They have been attended, notwithstanding bad roads, by receivers from the distance of 10, 12, 20, 23, and 30 miles: so that persons residing 53 miles apart, have met together on these occasions. In January last, the Presiding Judge of the Circuit, E. M. Chamberlain, with his wife, and

three children, were baptized by Mr. Strong. There are also receivers at the following places in this State,—Bristol, Cleveland, Elkhart, Enterprize, Eugene, Evansville, Horne, Langhery, Madison, New Albany, Noble, Richmond, and Scipio." In Illinois, the writer also notices the Society in Canton, which he says has 30 members; and the one in Springfield, which has 11. In Peoria, there are about 17 receivers, besides many others interested, who have been formed into a Society, and have built a "small but comfortable House of Worship, which is already free from the incumbrance of debt." The Chicago Society has 15 members, who meet for worship "in the room formerly occupied as the City Council room." "On the whole, (he says), there is a gradual, though slow spread of the light of the New Church in this part of the West." Then he speaks of the Societies, and incipient societies in Michigan. In Edwardsburg, he says there are 13 members, and the Rev. H. N. Strong is the Minister of this Society, preaching also at other places in the vicinity. Detroit, (he continues), the residence of the Rev. G. Field, the presiding Minister of the Association, is the seat of an incipient New Church Society, and to which he ministers when not engaged elsewhere on missionary duty. Mr. Field has been very successful in making the doctrines known in this region; and his abilities as a preacher are so highly regarded, that he has recently been elected Chaplain to the State Senate, during its present session. He now preaches in the Dis-

trict Court room to large and attentive audiences." Then he adds, there are receivers in the following places in the State, viz:—Convis, Dexter, Emmett, Farmington, Genoa, Grand Rapids, Hillsdale, Homer, Iosco, Jackson, Jonesville, Kalamazoo, Lima, Little Prairie Ronde, Marshall, Ontwa, Oxford, Pennfield, Pinckney Rosefield, Smithfield, and St. Joseph."

On Friday, the 4th of February, 1848, the sixth annual meeting of the Michigan and N. Ind. Association was held in Detroit,—in Mechanics' Hall. There were present at this meeting: from Detroit, 23 persons; from Pontiac, 6; from Marshall, 3; from Niles, 3; from Flat Rock, 3; from Pawpaw, 2; from Jackson, 1; from Saline, 1; from Independence, 2; from Springfield, 1; from Troy, 1; from Ypsilanti, 1; from Ann Arbor, 1; and one visitor from New Hampshire. Communications were received and read from the Goshen and Springfield Societies; also from Lima, Flat Rock, Marshall, Jackson, Edwardsburg, Pittsfield, and Noble Co., Ind.; as also from the Illinois Association. At the previous meeting of the Association a Committee had been appointed to make a report on Missionary labor, that Committee this year presented its Report, the point of it was, as to "who should be employed as public teachers of the Doctrines of the New Church;" and the ground taken was, that the Association, as a constituent of the General Convention, should be amenable to its rules and regulations; and that they provide for an orderly mode of proclaiming the Doctrines, either by or-

dained Ministers, or Licentiates preparing for the Ministry, in accordance with the principles and practices of the Church, as taught in the Word; and as confirmed by Swedenborg; and that this is necessary, wherever there is an organic Church, to secure it from being misrepresented by erroneous or incompetent teachers. Quite a lengthy argument was presented on this subject; and the recommendation of the Committee was, that the Missionaries who should be recognized and approved by the Association should be "approved Ministers, or Licentiates, in accordance with the rules and principles above presented." This Report led to a lengthy and animated discussion, when Mr. Murray offered the following Resolution, which was adopted. "That a Committee of five be appointed, * * to take into consideration the subjects presented in the Report of the Committee * * upon Missionary labor; and enquire whether any, and what measures may be necessary in order to avoid the dangers and disorders supposed to be connected with the practice of Lecturing on New Church Doctrines, by those not licensed for that purpose; and report at the next annual meeting." That Committee consisted of Messrs. Murray, Field, Hans Thielson, Merriman and Silver. Mr. Herrick then offered the following as a Standing Recommendation, which was referred to the above committee, viz: "Any person wishing to become a public teacher of the Doctrines of the New Church within the States of Michigan and N. Indiana, will apply to the Presid-

ing Minister for a license; and if in the opinion of the Ministers of the Association, and the Acting Committee, the applicant is a suitable person to become a public teacher, the Presiding Minister shall license him to preach." Looking back on these proceedings after the lapse of thirty years, it seems to the writer to be a matter of deep regret that the above Report on Missionary labors was not at once adopted; as also the above Standing Recommendation; had they been, the Association would have had a very different history, and a much more useful one, than unfortunately resulted. At this meeting fifteen dollars was raised to purchase New Church Books for the use of the Library in the State Prison at Jackson. Social meetings were held on Friday and Saturday evenings, "which were very fully attended, and highly agreeable." Our meetings for worship, both morning and evening, on the Sabbath, were well attended. Mr. Silver also delivered a Lecture in the afternoon, "in the usual familiar and conversational style of his discourses." On this occasion I baptized two adults and one child; and administered the Holy Supper to 28 persons. The following year was a remarkable one:—in it there were many things that were encouraging; and many that indicated a change, either for better, or for worse. As I still continued in the Surveyor General's office, I could not be away, as I had been, on Missionary work; though I still continued to preach on every Sabbath in Detroit, but our meetings were much broken up on account of the U. S. Court, being so often, and so long in session, during which time we

could not have the use of their room; and sometimes we had to discontinue as long as five weeks at a time; when we met at private houses. But our quarterly meetings were continued; though I could only attend those that were held in Detroit. At one of these quarterly meetings held this year, at Marshall, at which Rev. H. N. Strong and wife were present, and also Messrs Merriman, Griffin, Wetmore, Hinkle and wife, Freed, Dewey, Callum, King, Murray, Knight, Dobbin, Morton and wife, Titus, Kent, Parkhurst, Silver, H. Weller, wife and son,—T. Weller and wife, Andrews, Harris and wife, Goodrich, Hicks, Fox and wife, Mrs. Rawson, Miss Parker, and others. Mr. Strong preached at the Court House. At this meeting a Resolution was presented and adopted for the ordination of Mr. Henry Weller into the Ministry of the New Church, and in the following July, he was so ordained by the Rev. J. R. Hibbard of Chicago.

At Flat Rock, I officiated at the funeral of Mrs. R. Children, and preached a funeral sermon there on Sunday, September 24th; Baptized two adults, and four children; and administered the Holy Supper to ten persons there. At this time there was a considerable amount of zeal manifested in the cause of the New Church; and in the minds of many a strong desire to lecture and preach, on the part of those who were recent receivers of the Doctrines; and as yet, but imperfectly acquainted with them; but they were unwilling to be restrained; and although a Resolution on this subject was still pending in the Association, there was no disposition

to await the action of that body upon it; and this feeling was encouraged by most of the recent receivers of the doctrines, and even apparently sustained by the President of the Convention; who did not really understand the true state of the case. The consequence was, that many entirely erroneous ideas were promulgated as the teachings of the New Church; some of them utterly wild and unfounded, and even dangerous in their tendency. During the year a strong desire was expressed either to purchase a building for the use of the Society in Detroit as a Church: or a lot to erect one on: but although several attempts were made,—none of them were successful. Nothing else seems to have occurred worthy of especial notice during this year, till the assembling of the seventh Annual meeting of the Association at Niles, on Friday, February 2nd, 1849. That was not only the largest assemblage of the New Church in this region of country; but also one of the most important;—and perhaps the most unfavorable in its results. It has been said that history repeats itself; not in *precisely* the same way; but in very similar ones. In the first establishment of the Christian Church, there was much zeal and unity, whilst passing through the fiery ordeal of persecution; but when that subsided, then there began to be internal dissentions,—strivings to take the lead, and to see who should be greatest; thus party feelings sprung up, divisions and jealousies. And unhappily, in our Association, feelings and actions, somewhat akin to these, soon began to be developed;

and which the approaching session of the Association, but too sadly realized. As the proceedings of this meeting were so important it may be proper to give the names of those who were present, as well as a brief statement of the events and circumstances connected with it.

Those in Roman letters were members of the Church; those in Italics, Readers and Receivers of the Doctrines.

From Battle Creek.—Mr. Joseph A. Kent. Mrs. C. L. Rawson, *Mr. C. L. Bird, Miss Ann Parker.*

From Berrien.—*Mr. F. B. Murdock.*

From Cassapolis.—Mr. Jacob Silver, Mrs. Sherman, Miss M. Silver, *Mrs. Silver, Mr. Sherman, Mrs. Chadfield, Mr. C. Colby.*

From Cleveland, Indiana.—Mrs. W. Evans, Mrs. Kellog, *Mr. L. Kellog.*

From Detroit.—Rev. George Field, Mrs. Jane E. Field, Mr. L. Lyon, Mr. Ralph Phelps.

From Edwardsburg.—Mr. S. W. Jones, Mrs. Jones, Mr. D. B. Sherwood, Mrs. Sherwood, Mr. Orrin Silver, Mrs. Silver.

From Flat Rock.—Mr. Robt. Children, Sen'r.

From Goshen (Indiana).—Mr. E. M. Chamberlain, Mrs. P. A. Chamberlain, Mr. M. H. Rollin, Mrs. A. Rollin, Mr. J. M. Ball, Mr. Peter Kerstetter, Mrs. Mary Kerstetter, Mr. A. B. Clark, Mrs. Clark, Mrs. Martha Cook, Mrs. Cecilia Cook, Mrs. Mary A. Winder, *Mr. John Jackson, Mrs. E. Chamberlain, Mrs. W. Cook, Mrs. Cook, Mrs. Idella Clark, Mr. Aaron Clark, Mr. W. Earl, Mr. J. Mayfield, Mr. S. Chamberlain, Miss Lathrop, Miss Powell.*

Grand Rapids.—Rev. Henry Weller.

Jackson.—Rev. H. N. Strong, Mr. C. L. Merriman, *Mr. D. J. Holden, Mrs. Holden, Mr. J. B. Boyle, Miss H. Davis.*

Little Prairie Ronde.—Mr. G. L. Rogers, Mr. L. B. Lawrence, Miss Eveline E. Copley, *Mr. B. Hathaway, Mrs. Hathaway.*

Marshall.—Mr. Abiel Silver, Mrs. E. H. Silver, Mr. Jacob King, Mr. Jabez Fox, Mr. Hans Thielson, Mrs. Mary L. White, Mrs. A. W. Snider, Mr. Robert Andrews, *Mr. W. B. Buckingham, Mrs. Buckingham, Mr. A. E. Bliss, Mr. C. R. Robson, Mrs. Thielson, Mrs. E. Weller.*

Niles.—Mr. R. H. Murray, Mrs. Mary F. Murray, Mr. H. N. Thielson, Mrs. Lydia E. Hale, Mrs. Mary Rood, *Mr. Perley Hale, Mr. H. Rood, Mr. H. Rounds, Mr. Dunbar, Mrs. Dunbar.*

Pokagon.—*Mr. Charles Evans.*

Pontiac.—Mr. Jacob. Loop, jr., Mr. Wm. Loop, Mr. Algernon Merriweather, *Mr. A. T. Howard.*

Tecumseh.—Mr. John Allen.

These numbers indicated a large increase in the reception of the Heavenly Doctrines from the time I started on my first tour in 1841; although of course they were but representatives of the collective body. In my Report to that meeting, as the Presiding Minister, I state, among other things, that there were then three ordained Ministers in the Association, and five societies. That the Detroit Society then contained 28 members, with as many more interested receivers. That during the past year an incipient society had sprung up in

the vicinity of Almont, consisting of 12 persons, mostly from Scotland,* and the nucleus of another one at Flat Rock, consisting of 8 persons, mostly from England. That during that year Rev. H. N. Strong had been elected Chaplain of the State Prison, at Jackson; and had commenced the publication of a New Church semi-monthly paper, called *The Medium.*† I also stated that Dr. Westlake, a member of the Methodist Church at Grand Rapids, had been expelled from that Church for receiving the Doctrines of the New Church. Mr. Weller had also removed to Grand Rapids, and was attracting much attention there by lecturing and preaching on the Doctrines of the New Church. Within the year I had baptized 36 persons; and

* Subsequently, on the occasion of a Missionary visit to this region, by Rev. Jabez Fox; they instituted themselves into a society, (after the English and Scottish manner,) consisting of 17 persons; and Mr. Fox administered the Holy Supper to them; but they never united with the Association. This was on Sunday, June 30th, 1850. Mr. J. Marshall was elected Leader.

† The first number of this paper was published in Jackson, December 25th, 1848, but a few weeks afterwards, (March 1st, 1849,) it was removed to Marshall, where it was edited and published by Mr. Fox; and (soon after), at the time Mr. Fox removed to Detroit, he took it with him, and issued it there, jointly with Mr. E. Barber; this was on the 15th of January, 1850. Afterwards it was transferred to Cincinnati, and edited by Rev. J. P. Stuart; but its name was changed from the *Medium* to the *Messenger;* the first number under this name appeared Feb. 1st, 1863. It was still a bi-monthly. But was subsequently made over to the General Convention, and published at New York, under the joint editorship of Rev. W. B. Hayden, and Mr. John L. Jewett, as a weekly paper, under the name ofthe *New Jerusalem Messenger.*

Mr. Strong, five or six. All this presented a very encouraging exhibition. At this meeting a resolution was offered to have Rev. Henry Weller, who had been ordained into the New Church Ministry, about half a year previous; inaugurated into the functions of an Ordaining Minister; but as this did not seem to meet with much approbation, the Resolution was withdrawn at his own request. But the subject which seemed to excite the most interest at this time, was the Report on the subject of "Lectures and Licences;" or more properly, on the preaching and teaching of the Doctrines of the Church. The Committee appointed to report on this, at the last meeting of the Association, had not been able to agree upon it; four, viz., Messrs. R. H. Murray, Abiel Silver, C. L. Merriman, and Hans Thielson,—were agreed, the fifth was myself, and I, unfortunately, as it seemed, could not concur in the views they had presented in their Report; and so I had drawn up one, presenting, what I considered to be the teaching of the Divine Word, and the Doctrine of the New Church upon the subject, which *they* were unable to agree to; so there were two Reports presented to the Association, a Majority Report and a Minority one.

The Majority report was first read; its principal points were in regard to the general principles, functions and organs of man, and of the church; and that each could best perform his own use; and in all this there was no difference of opinion: it then also fully admitted the lay and clerical functions; but in doing this denied that those who were

practically to constitute the Clergy in the Church, need to be inaugurated by any external clerical act of ordination, in order to perform the functions of that office. The language of their Report, on this subject, is, "That internal men are the clergy, and external the laity; and that, independent of any external ordination." The Report proceeds to say, "Arguments have been adduced to shew that internal men became clergy, only after a formal ordination, or inauguration into the priestly *office*." And then affirms that this is an error. But as Swedenborg had distinctly stated that, "the clergyman, because he is to teach out of the Word, doctrines concerning the Lord, and concerning Redemption, and Salvation by Him, should be inaugurated by the promise of the Holy Spirit, and by the representation of its translation;" (Canons ch. 4 and 7), this was pronounced to be "a mere ritual," and not binding upon the Church; indeed the whole is classed under the term "Apostolical succession;" and declared to be "an invention from the love of dominion over the holy things of the Church, and over heaven, grounded in self love, which is the devil, as is also the transferring of the Holy Spirit from one man to another." And this extract is taken from A. R. 802, to disprove the position that those who officiate in the Clerical functions should first be inaugurated into that use by ordination; but it really has nothing to do with it: Swedenborg's application of it is to "*the Pope's vicarship*;" and the *succession of Peter*, and the inherent power of that Church; all of *which* he says, "is an inven-

tion and fiction, which ought to be rejected." Nor had the question of "Apostolical succession" ever been claimed for the New Church in the sense referred to by Swedenborg; or any thing founded upon it, nor any such idea advanced, as "the transferring of the Holy Spirit *from one man to another*;" or that any one should be ordained "without any agency of the general body of the Church;" all of which is assumed in this majority Report as having been claimed; when yet nothing of the kind had either been expressed or desired: only that it was disorderly, and tended to bad results, for every one who felt disposed to assume the functions and office of a Clergyman, without being first inaugurated into that use, in an orderly manner, *by the consent and approbation of the Church:* but this form and mode of inauguration by ordination, was declared in this Report to relate "to the order of a corrupt Church;" and what Swedenborg says about none others teaching truth in a public, or official capacity, but those who are "teaching Ministers," is explained away; and the question asked, "who would presume to say, that a layman really born of water and of the spirit," truly "baptized with the Holy Ghost and with fire" into the "body of Christ;" would still be unable to inseminate truth into another, without giving birth to heresies"? —But does not say who was to be the judge of whether such person was *really* so born,—or so "truly baptized"; or how it should be known whether he had zeal without knowledge; or was carried away by enthusiastic spirits. But to

sustain this view several passages from the Word were quoted, as supposed, by inference, or implication, to involve the idea that as the gospel is free, and salvation is free, so preaching is free, to all who think, or feel they have an inner call to preach; and that no other burden should be laid upon them; yet, the writers of this report do not desire to repudiate an ordained ministry in the Church; but rather to permit it for all those who choose to avail themselves of it; but, it continues, "we do, nevertheless believe, that no obstacle, or prohibition, should be laid by the Church upon the free action of its members to teach, severally as they receive the gift, the glorious truths of the New Jerusalem," but rather, that they should be "stimulated and encouraged," so to let the light they have thus shine.—Such was the substance of this report; its tendency was to *tolerate* the existing clerical order; but to make it *entirely optional* with those who believed they had this inward call to preach, whether they complied with the outward order or not. And what seemed to be most remarkable about this, was—that the very persons who wrote this Report, were those who had taken the lead in inviting me to become the Missionary of the Association; but had expressly made my acceptance of it *conditional* upon my being ordained as a Minister in the usual way; and had even pointed out the time and place where I should be so inaugurated.

And subsequently, three of the four who signed that Report, were among those who passed a Resolution, asking for the ordination of Mr. H.

Weller, "into the second grade of the New Church Ministry," by an "Ordaining Minister of the New Church," that he might thus be empowered to preach! And, because he was ordained only into the *first* grade of the Ministry, at this very meeting of the Association to which the above Report was presented, another resolution was offered, asking that he might again be ordained, with higher powers, as an Ordaining Minister! And, but for the objections which I made to it, and his own desire to have the Resolution withdrawn, I had every reason to believe it would have been adopted. And yet this majority Report was urged and enforced by unusual, if not extraordinary efforts!

After it had been read, I asked leave, (which was granted), to read my Minority Report, or Protest "against that part of the majority Report which acknowledges the right of *Lay inauguration* into the Priestly office; and of preaching without Ordination, or License." But as several of the points which were made in the Majority Report, and are here replied to, have already been noticed, I will not again introduce them. The first position in that Report which I dissent from is the declaration therein made, that the laying on of hands in the act of ordination into the ministerial office is not to their knowledge "the exclusive, or even the appropriate function of the priesthood." To this I reply, that when the Lord ordained His twelve apostles, and sent them forth to preach His gospel, that He "lifted up His hands, and blessed them"; because by this is denoted influx, or the reception of the

Holy Spirit; and this, says Swedenborg, "is the reason why inauguration into the Ministry is performed by the imposition of hands," see D. L. & W. 222, and C. L. 396. For, as he says in another place, "to put the hand on the head, was represented that blessing was communicated to the intellectual and to the voluntary, thus the man himself, the same ritual remains even at this day, and is in use in inaugurations, and also in benedictions," A. C. 6292—But it was objected, that if the laying on of hands, was a part of the service, it does not follow that it needed to be the hands of a priest, the hands of a layman being as effective, and as orderly; and that it is questionable whether such was a part of the Divine law; and in evidence, reference is made to Swedenborg's exposition of Numbers viii., 9 to 14 ver.; when yet nothing is there said about ordinations or inaugurations into the priesthood; but to the animals that were to be sacrificed: and even there, when Jereboam, who was *not authorized*, put forth his hand upon the altar, it "dried up, so that he could not pull it in again to him"! A. C. 878. And nowhere is it recorded that a priest was ever consecrated by the laying on of the hands of a layman; but *everywhere* that it was the especial function of the *priestly* office. And yet a question of doubt was raised as to whether it was so? My Report covers this whole subject so fully that it would seem to be impossible to question it; and in conclusion, I adduce the words of Rev. S. Noble in his address to the English Conference; who says, "But to suppose that a Society, or Congregation, can itself

duly ordain its Minister, is to suppose that influx can flow from the external [which the laity denotes,] into the internal; [denoted by the clergy,] and indeed that the external can produce the internal, and the expanse the centre." I also shew the incorrectness of the allegation, that "the Holy Spirit is transferred from one man to another; but that, as Swedenborg says, "the Divine principle, which is understood by the Holy Spirit, proceeds FROM THE LORD, by the clergy to the laity" (Canons, ch. 4), and that this is what is meant by what is recorded in the Acts, "that through laying on of the Apostles' hands, the Holy Spirit was given." (8:18.)

I also dwell at considerable length on the difference between *preaching*, and *evangelizing*; and shew that these words have each a distinctive meaning.

The *Apostles* were ordained, and sent out to *preach* (prædico); the *Disciples*, who were not ordained;—were sent out to *evangelize*; *i. e.* to be the bearer of *good news*; to go from house to house, proclaiming the joyful tidings; but never publicly preaching or performing any of the functions of an ordained apostle. This is shewn to be sustained by the facts in every instance. But no one, under the approbation of the Divine law, ever went forth to teach the Doctrines of life and Salvation, as they are revealed from heaven, unless in accordance with the same law by which that revelation was made: this is shewn from all, and every case recorded, both in the Old and New Testaments. For "no one in the Jewish Church, could preach, or teach truths from heaven to man, without authority, or being

commissioned, any more than he could officiate at the altar, without incurring the censure of being a false prophet, or priest of Baal, &c." Nor in the Christian Church, unless first ordained and commissioned; for, as the Apostle Paul pertinently asks, "How shall they hear, without a preacher? And how shall they preach, except they be sent?" For, as Swedenborg states, it is the province of the Clergyman alone "to teach out of the Word, doctrines concerning the Lord, and concerning Redemption, and Salvation, from Him."

Private and social instruction, in an informal manner could always be given by the laity; but, we are taught that the proper function of a Priest is *preaching*, as well as private instruction, (D. C.) And that *Priests* "ought to teach men the way to heaven; and also to lead them." And Priests are also "appointed to administer those things which relate to the Divine Law and worship." (H. D., 351.)

But in that Minority Report, I cover the whole ground *in extenso*; and not only so, but I adduce the corroborating testimony *of* several of our most distinguished and talented Ministers in support of the position I had advanced; these were the Revs. Thos. Worcester, M. M. Carll, B. F. Barrett, Thos. P. Rodman, Richd. De Charms and Saml. Noble; besides referring to the able work on this subject by N. F. Cabell, Esq.

Yet conscious of the fact, that though I believed I had made my position an unanswerable one; and doubting whether it would be tested upon the real

merits of the case, knowing as I did, how much *feeling*, and the prejudice of previously formed opinions might stand in the way, I appeal to them to take time to consider, and weigh the subject deliberately and calmly in their minds, before coming to a decision;—I said "surely we ought not hastily to adopt so important a measure as this, without a certain conviction of its truth; for much of the future weal, or woe of the Church, may depend upon it; for whatever is not true, or according to order, must be injurious to the welfare and prosperity of the Lord's New Church." I concluded this Report in the words of the Rev. R. DeCharms, thus: "'All then that I have to say to you, who are the guardians of our Church's true Order, and the honored pioneers of her heavenly principles in the great and growing West; and I do say it from the depth of a most profound love for man's eternal good, in the lasting success of our holy faith;—be cautious how you, in seemingly plausible accomodation to your present wants and exigencies, sow the tares of heresies, which will hereafter spring up and ripen, in the disturbance and rending asunder of our heavenly Church in your borders, by the toleration of lay preaching, instead of the provision of a properly qualified, well appointed and duly sustained body of regular teaching Ministers. It is much easier to begin right, than to correct the late evils of early errors.'"—These two Reports having been read, it was proposed to put them to a vote; and as there was evidently a strong desire to obtain as large a number of

votes as possible for the Majority Report, enquiry was made if all present could not vote; but the Chair decided that according to the Constitution of the Association, none but members of it could vote. Then it was asked if the Ladies, who were members could vote; to which the Chair replied that the Constitution said nothing on that subject, consequently there was nothing but the established usages of the Church to go by; and that it had not been the custom for ladies to vote. A Resolution was at once offered that the Ladies should vote on this question, which was carried; after which a vote was taken on the adoption of the Majority Report; the vote standing in the affirmative 24; and in the negative 5. So that out of fifty-four persons entitled to vote, only twenty-nine votes were cast: twenty-five not voting at all. There was undoubtedly a painful feeling in the minds of many of these, and they did not feel prepared to vote either way; indeed, with the exception of a few, they were so little acquainted with the merits of the case, as to render them really unable to vote understandingly upon it; and, but for the feeling which had been excited upon the subject, it is doubtful if a dozen would have voted at all. By the afternoon this feeling had somewhat subsided; amongst others, Mr. Lyon had done what he could to reduce it, and to induce the meeting to act more advisedly; so, after awhile Mr. Silver made a motion that the vote on this subject, taken in the morning be reconsidered; and it was so. Mr. Allen then "offered the following Preamble and

Resolution, which were adopted by a small majority. "Whereas the Reports from the Committee on Lectures and Licences, relate to a subject of very great importance, on which full reflection and deliberation should be bestowed previous to decisive action,—Resolved, That the whole subject be referred back to the same Committee for further consideration, and to report to the next Annual meeting of the Association." The question afterwards arose as to whether my Minority Report should be published with the Proceedings of the Association, as well as the Majority Report. There was a very decided unwillingness on the part of many to allow it to be so printed; but finally it was agreed to. And, although not in the order of the proceedings, yet in direct connection with the subject, I may here state, that when the Proceedings were printed,—in a large number of copies, my Minority Report was left out; and *these* were sent to the Editors of the *New Jerusalem Magazine*, and the *N. C. Repository*; the latter of which copied nearly the whole of the *Majority* Report into its pages, with very laudatory comments; at that time knowing nothing of the *Minority* Report, as that was left out in the copies so sent! And this report as it appeared in the *Repository*, was copied into the English *N. C. Quarterly* as soon as it was received by it, with equal expressions of approbation. As soon as I discovered this, I sent *unmutilated* copies of the proceedings, containing both reports, to these periodicals; and though the English *Quarterly* did little more than acknow-

ledge its receipt; Prof. Bush inserted a large portion of it, with qualifying praise; he said, however, "that the two Reports embodied in this pamphlet exhibit a very able discussion of a very important subject, and would make a very useful tract for circulation in the Church, were they published by themselves," which was a very great concession for Prof. Bush to make; his leanings being so very decidedly toward the views of the Majority Report: but he always desired to be candid. In the No. for April, 1850, at page 187; he published a letter from me in which I explained how this Majority Report was treated in the session of the Association, as well as afterwards. But to return to the doings of the Association, which then proceeded to the election of officers for the ensuing year; and Rev. H. N. Strong was declared elected as the Presiding Minister, and R. H. Murray as Recording Secretary, A. Silver as Corresponding Secretary, and Hans Thielson as Treasurer; the balance of the Acting Committee being, E. M. Chamberlain, Jabez Fox, and Lucius Lyon. So my name no longer appeared among the officers of the Association; and after the reading of my Report the Association appeared to have nothing more for me to do. Mr. Allen was appointed to Lecture on Saturday evening; Mr. Strong to preach on Sunday morning, and administer the Sacraments of Baptism; and the Holy Supper in the afternoon;* and Mr. Weller to lec-

*Mr. Strong also united in marriage Mr. L. B. Lawrence to Miss E. E. Copley.

ture in the evening. That this gave great dissappointment and dissatisfaction to many I very well knew; and though unwilling, yet to satisfy the urgent request of many of my friends, I consented to make some remarks at the close of Mr. Weller's Lecture on Sunday evening. Mr. and Mrs. Hale also wished me to baptize their young child, (Perley,) at their house, which I also did. Let me not however forget to say, it was subsequently announced that, "by an oversight on the part of the Recording Secretary, who counted the ballots, and announced the result of the election of officers," a slight mistake had been made; the rectifying of which made me still to be the Corresponding Secretary. The Baptists had kindly let us have their Church on the Sabbath for our worship; and the Odd Fellows the use of their Hall for the business and other meetings.

This was the largest assemblage of New Church people that had ever been held in this region of country; and but for that difference of opinion on the subject of the Ministry, would have also been the happiest. Nearly a hundred persons were present, from sixteen different places.

The events of the next year will take less time in recounting. In Jackson, Rev. H. N. Strong, who was still Chaplain at the State Prison, commenced meetings for public worship in a room prepared for that purpose, over Merriman's store, on Sunday evening, January 7th, 1849. The New Church Library was also in operation there. On Sunday, Feb. 25th, the Chicago Society was "consecrated as a religious Society;" having 20 mem-

bers, and about 50 persons attending the public worship. Rev. J. R. Hibbard being the Pastor. At this time Mr. Fox, of Marshall, delivered lectures on Sunday afternoon, at Mechanic's Hall, Marshall; Mr. John Allen and Mr. A. Silver, also occasionally lectured at various places around. On the 16th of June, at the meeting of the General Convention, Mr. Abiel Silver and Mr. Jabez Fox, were ordained as Ministers of the New Church. Although I continued to officiate gratuitously to the Society in Detroit, I had for some time past felt and seen that my services were no longer as acceptable as they had been; the positions taken in my Minority Report were regarded as objectionable, and seemed to engender a feeling of dissatisfaction and coldness towards me on the part of a few, who made their influence felt upon others; and there was no longer the kindness and sympathy manifested towards me that there had been. So, after long and earnest reflection on this subject I came to the conclusion to send in my resignation, as Pastor of the Society; which I did on the 15th of July, 1849. In doing so I gave a somewhat detailed statement of the reasons which had impelled me to take this course; offering, however, to continue to officiate for them as before, until such time as they should be able to obtain the services of another pastor. There were many in the Society who were unwilling to accept my resignation, and a number of meetings were held during several weeks to endeavor to compromise matters; but the strong and persistent opposition of two influential

members, at last convinced the others that it would be best to accept it. On the 12th of August, resolutions were therefore adopted to that effect by a majority of one; also thanking me for my services in the past, and accepting my offer to continue to officiate for them until such time as they should obtain the services of some other person to be my successor; which was not, however, until the following year. For some time past there had been a good deal of objection made by different parties to our having the use of the U. S. Court room for meetings, and so the permission to do so was withdrawn; so, on Sunday, September 16th, we met there for the last time. One week prior to this Rev. J. Fox, of Marshall, had been engaged to succeed me in Detroit, as soon as he could make arrangements to move to the city. In the meantime the use of the County Court room had been obtained for our meetings, for worship, and evening lectures, in which we met for the first time on Sunday morning, Sept. 23rd and on Sunday Oct. 7th, Mr. Fox preached there, and Mr. Silver administered the Holy Supper, it being the quarterly meeting of the Society. On the 15th of November, I attended the meeting at Urbana, O., as a delegate from the Detroit Society, to determine upon the establishment of a New Church College.

And on Friday evening, November 30th, I commenced the delivery of my Course of lectures on the Creation and Flood, for the fourth time in Detroit, they were delivered at the County Court room, every Friday, Monday and Wednesday evenings. The

room was usually crowded, and many additional seats brought in. This time there was not a word of unfavorable notice from any of the papers; but some that were highly eulogistic.

On the 22nd of December, I went to Jackson and delivered four lectures on the Doctrines of the Church, and preached on Sunday morning. The audiences were very good and attentive. On Friday, Feb. 1st, 1850, the Eighth Annual meeting of the Mich. & N. Ind. Association was held in Detroit—in Mechanic's Hall. But there was already a great falling off from the attendance of the previous year; and as no other record was made of the proceedings than a letter from the Cor. Secretary, (J. Fox), to the *N. J. Mag.*—in which it is stated that there were six societies, as before, and that lectures had been delivered at various places by Mr. Silver, Mr. Weller, Mr. Fox and myself; and that Prof. Bush's "Statement of Reasons" had been pretty widely distributed, also that a Resolution had been adopted strongly urging that the name of the Genl. Convention be changed to that of General Conference; and that it only meet triennially, and be merely advisory in its character. It also stated that the meeting "was a very pleasant one. The subject of Lay Lectures and License, was harmoniously, and finally settled by adopting the recommendations of the Majority report!"

Saying however that they were "a compromise between views, which, *in the abstract* conflict," but expressing the conviction that "in their practical operation" they would be "a satisfactory settle-

ment of the whole matter" (?) I took no part in the proceedings of this meeting, as the time had now arrived when I was to dissolve my relations with the Detroit Society, and the Michigan Association. But on Sunday morning (Feb. 3rd,) I preached for the last time, and, by their own particular request, baptized Judge Bell, and Sally, Roseby, Vincent, John, and George Bell, Mr. F. Finster, Mr. C. Risdon, Mrs. Paull, Mrs. Allen, Miss E. Storry, and Miss C. Merriweather. In the afternoon Mr. Silver administered the Holy Supper to about 40 communicants,—assisted by Messrs. Fox and Strong. After which Mr. Fox preached a Sermon; and Mr. Weller officiated in the Evening. Some time previous to this, the St. Louis N. C. Society having learned in some way, that I was about to dissolve my connection with the Detroit Society, had opened a correspondence with me, and invited me very urgently to accept the Pastorship of their Society—this however I did not do; but I agreed to make them a visit and Lecture and preach to them for two months: so on the day the Association adjourned i.e., Monday Feb. 4th, I left Detroit, intending to make several Missionary visits on my way to St. Louis. My first stopping place was Ypsilanti, where I delivered three Lectures to good audiences; on February 4th 5th and 6th; thence I went to Chicago and preached there on Sunday morning, Feb. 10th. Next day I left for Peoria, and commenced the delivery of my Course of nine Lectures there on the Creation, &c. the second time, to audiences of nearly 300 persons.

Preaching also on two Sabbath days. On the 26th I delivered a Discourse to the passengers on the Steam Boat *Prairie Bird* on my way to St. Louis, where I arrived the next day: and on the 28th commenced the same Course of Lectures for the second time at Wyman's Hall, to audiences varying from 100 to 500 persons. Before leaving St. Louis I again received a very unanimous and cordial invitation to become their Pastor: but as we were not entirely agreed in regard to the distinctive difference between the Sacrament as administered in the Old Church and the New, I did not feel at liberty to accept,—but stated to them the ground of my objection. After some discusion on the subject my views were acceded to, and I accepted their call; but was not to enter upon my duties till the ensuing autumn, April 25th, 1850. I left St. Louis on my way back to Detroit, delivering another Lecture on the Boat. On my arrival in Chicago, by previous arrangement I also commenced on the delivery of the same Course of Lectures there, the second time, on Wednesday evening May 1st, at the Saloon building. They were well attended. On the 13th, I left Chicago, and next day was again in Detroit. In June, I attended the Convention in New York, and on my return delivered two Discourses on the Doctrines of the New Church in the Rev. S. May's Church, at Syracuse.

On the 6th of September, 1850, I left Detroit, with my family and household goods for St. Louis, stayed over the sabbath at Chicago, and preached here; and also at Peoria; from thence I went to

Canton, Ill., where I delivered a Course of Six Lectures to the Society and others; and administered the Holy Supper to 15 Communicants; arriving at St. Louis on the 25th, and commenced our regular Sabbath worship on Sunday morning, Oct. 6th (1850.) at the Church on the corner of St. Charles and Sixth streets; and on the 27th was received as Pastor of the Society. The events of the past year were among the most trying and painful I had ever experienced. For the previous ten years my life had been devoted to the promulgation of the Heavenly Doctrines of the New Jerusalem mainly in Michigan and Northern Indiana; and in this effort I had labored with what ability I possessed, through much opposition and many trials, and no small share of obloquy. Part of the time left alone with three little children, and not knowing how to provide for them, or even to supply their daily wants. I yet pressed onward, trusting in the providence of the Lord to sustain me; and He did sustain me, and uphold me; though often sorely tried by those to whom I looked for encouragement and support; still I experienced that the mercy of the Lord is from everlasting to everlasting; and that *He* never forsakes. And not only so, but that He provided for all my needful wants. I was also happy in knowing that I had many true friends whose kindness will ever be remembered. Among these, none were more so than Mr. and Mrs. Dorr; and Mr. Lucius Lyon.

But being satisfied that my services were no longer appreciated as they had been, at least by an active

few, who had produced discord and division; I resolved to depart in peace as soon as my place could be filled, which, as I have already stated, was in due time accomplished. I also gave notice that as soon as my successor should come, I should resign my position in the Surveyor General's office, which I accordingly did, without, at that time, the most distant idea of where I should go, or what I should do. And it was a great surprise to me, that so soon afterwards I should have received a letter inviting me to become the Pastor of the St. Louis Society! For though the pecuniary compensation would not be two-thirds of what I received for my secular employment in Detroit, it would yet enable me to devote all my time and energies to the cause of the Church. Still it was with a feeling of much sadness and regret that I left Michigan for a distant and almost unknown state, to begin again in a new field of labor; and again to experience new trials, and new difficulties.

It was expected that a new building, the upper part of which was to be used as a House of Worship for the New Church Society, would be completed by the time I returned to St. Louis; but this was found to be impracticable. I arrived at St. Louis on the 25th of September, staying on the way from Detroit, at Chicago, and preaching there on the Sabbath; then attended the annual meeting of the Illinois Association at Peoria, and preaching there on the following Sabbath; then delivered five lectures at Canton, and commenced my pastoral duties by preaching at the Church on

the corner of St. Charles and 6th streets, on Sunday, October 6th, 1850. During my stay at St. Louis, I went to Quincy, Illinois, with the intention of delivering a course of lectures there, on the Creation and Deluge; but, owing to its being too early in the season, (September 5th,) the attendance did not seem to warrant my doing so. I therefore delivered but one lecture, and then inserted a valedictory Card in the *Daily Journal*, with a few gentle hints expressive of my regrets &c., which the Editor pleasantly alluded to, as shaking off the dust of my feet, as a testimony against the indifference of the people; adding, however, that my remarks were "well delivered;" and making additional strictures in support of them; and summing them up with the compliment, "Mr. Field is eminent as a Lecturer; we regret that his success was no better." Soon after my return to St. Louis, I went to Peterborough, near Springfield, Illinois, where I delivered twelve lectures at the Court House, which were very fairly attended, although it was raining almost all the time I was there.

On my way back I stayed at Springfield long enough to deliver two lectures on the Resurrection, and the Spiritual world, which also were well attended. About the middle of October (1851), I went to Alton, and delivered ten lectures there, and one sermon; these were on the first chapters of Genesis, the Life after Death, and the unchangeableness of God; they were well attended. These lectures were delivered at Concert Hall.

About this time, or soon after, an unexpected and somewhat remarkable event occurred in the Michigan Association, evidently produced by certain disturbing elements in the World of Spirits, which, in connection with other, and kindred influences, were seeking to paralyze and destroy the man-child of the New Church as soon as it was born. In the beginning of the year 1852, several of the Ministers of the New Church and leading and influential laymen received each a communication from Rev. Henry Weller, then of Grand Rapids, Michigan, notifying them that they were to attend a meeting he had appointed, to be held in that city about the middle of February, that same year, to commence, and lay the foundations of the New Church, under his directions and supervision. That he received authority for doing this from Swedenborg; and that he was chosen as the Lord's High Priest on earth, with authority to appoint all those who were to officiate in the Ministerial office. This meeting was appointed to be held in Grand Rapids on the same days that the Tenth Annual meeting of the Michigan and N. I. Association was to be held in Detroit.

The letter which I received at St. Louis, requiring me to attend, Mr. Weller informed me, "was written by direction of Lucius Lyon, your [my] old friend in Detroit; but now as you will know, the Lord's instrument for establishing true order in the Church." Mr. Lyon was then living in the Spiritual world. The letter was as follows:—"To George Field.—You are hereby informed that a meeting of the brethren called to lay the foundation of the

Lord's Church on earth, will be held at Grand Rapids on the 13th, 14th, and 15th of next month; at which meeting you are requested to attend. Moreover it is the Lord's will that you be then, and there present, if it be possible, to receive such instructions as may be given you by me, through the Lord's High Priest, who is already known to thee; and within whose jurisdiction thou hast been placed in vision, by the Lord's servant, Emanuel Swedenborg, who hast given thee a testimony in the Latin language, a language thou canst not write; and which few can write at the present day. Wherefore it is the Lord's will that you bring that testimonial with you, to be produced, how, and when, and where, the Lord pleaseth: LUCIUS LYON,

through the hand of the Lord's High Priest

HENRY ——"

This was dated January 22nd, 1852.

I was as much bewildered as I was surprized, to receive such a communication. It was inexplicable, and yet it was absurd and presumptuous.

I had received no such document, either in Latin, or any other language, as he said I had; and so of course I could not bring it; and if I had, I should not. Of course I did not attend the meeting; nor did I answer, or pay any attention to the summons. A *few*, (a very small few), did attend, and inaugurated a sort of spiritualistic fraternity, seeking open intercourse with the spiritual world; and a kind of spiritual wife system, together with other peculiarities and assumptions, and follies, which led to much discord and unhappiness.

All this was distinctly and emphatically repudiated at the regular meeting of the Michigan and N. I. Association; at which meeting Mr. R. H. Murray offered the following Resolutions, which were unanimously adopted: viz:—

"*Whereas*,—A communication received by this Association from Henry Weller, of Grand Rapids, together with various other letters received by members thereof, and others, from the same source, do most conclusively demonstrate in him, a state of mind eminently unfitting him for the useful discharge of a pastor, or minister: therefore,

Resolved unanimously,—That this Association no longer recognize the said Henry Weller as a Minister of the New Church.

Resolved,—That A. Silver, E. M. Chamberlain, and John B. Niles, be appointed a Committee to correspond or confer with said Henry Weller and endeavour to draw him, as a misguided brother, from the lamentable delusion into which he has fallen.

Resolved,—That recent occurences afford new testimony in support of Swedenborg's oft repeated cautions of the dangers of open intercourse with spirits; and should be received as a special warning to New Churchmen."

The following year, (1853), the Association met at La Porte; it was a stormy and unhappy meeting. Mr. Weller it seems had the control of the pulpit in the Society's House of Worship; and insisted upon preaching there on the Sunday morning; this was held by Mr. Fox to be a claim for

him to be recognized as a New Church Minister, although repudiated as such at the last meeting of the Association; he therefore decidedly objected to his doing so. Mr. Fox was sustained by Mr. Hibbard, Mr. Barrett, Mr. Niles, Mr. Andrews, and others; Mr. Weller refused to recede. At last he could bear the pressure no longer, and very unwillingly and ungraciously gave up the pulpit. The Convention also removed Mr. Weller's name from the list of Ministers.

In March, 1852, by invitation of Mr. Judge, I went to St. Charles, Missouri, and delivered three Lectures on the Doctrines of the New Church, to very respectable audiences. In May, I again attended the annual meeting of the Illinois Association, held at Peoria, where I preached once, and delivered two Lectures: one on being graven on the hands of the Lord, and the other on the origin of the human race. I continued my pastoral relations with the St. Louis Society till the autumn of 1852; and then as suddenly as unexpectedly, they were dissolved. There had been a disturbing element in the Society from the beginning which had divided and weakened its power for use, and finally separated it into two nearly equal parts; but the majority still continued to maintain public worship; and were just about to lay the foundations for their long contemplated Church edifice, when another apparently slight and unimportant event occurred which resulted in the non-renewal of my engagement with the Society as its pastor; and I preached my farewell sermon there on Sun-

day, September 26th, 1852. Notwithstanding the difficulties which had unhappily occurred to divide the Society, my own personal and social relations to the members had always been kind and pleasant, and have continued so to the present day.

Eight years afterwards, by invitation, I made them a long missionary visit when I received a very cordial and unanimous call to again become Pastor of the Society; but the portentous sounds of the approaching civil war were so threatening, and the generally disturbed state of the country, were of themselves sufficient reasons to deter me from its acceptance: still I shall ever cherish in my remembrance the many pleasant hours I have passed in St. Louis, as also the many kind friends I have found there. On the 2nd of October, 1852, I left my family in St. Louis, and went in search of a new home, going first to Carrolton, Illinois, where by previous arrangement, I was to lecture. Mr. Curtius, with whom I stayed, had engaged for me the use of the Methodist Church for a course of lectures; the first of which I delivered on the evening of my arrival there; it was introductory to the Course on the Creation of the Universe, &c. The roads were very muddy, and the audience was not large. The next evening on going to the church with Mr. Curtius, we found the door locked, and the inside dark and cold! Neither key nor sexton could be found; and this was the way we were refused its further use: so no lecture was delivered that evening. The next day Mr. C. obtained for me the use of the Presbyterian Church

in which I concluded the course; nine lectures in all. For various reasons, as may easily be understood, they were not numerously attended; one was, it was on the eve of a presidential election, and perhaps the subjects ranged somewhat higher than the ordinary grade of thought in that locality; and they had to meet the usual amount of prejudice against anything that was out of the ordinary current of established prejudices. Whilst at Carrolton I met, by previous arrangement, the Rev. J. R. Hibbard, President of the Illinois Association, and accepted an engagement to act as a missionary for the Illinois Association till it should meet at Peoria on the 27th day of May following; with the exception of three weeks, which I reserved to attend to my family whilst removing from St. Louis to our new home in Jacksonville, Illinois: making six months for missionary labor, for which I was to receive $300.00 and pay my own expenses, in addition to the supporting of my family in St. Louis, (aided by such incidental help as I might meet with on the way). To do this as economically as I could, I bought me a horse and buggy, for which I paid $160.00; this also saved me the expense of freight for books I carried with me for sale. After leaving Carrolton, I revisited Jacksonville, where, some ten or eleven years before I had lectured, and encountered the renowned Prof. Turner. This is a very pleasant town; and finding a location that I thought would be desirable, I made arrangements to remove there with my family as soon as my engagement with the Illinois Association should

be terminated. I repeated my Course of Lectures on the Creation and Deluge at the Universalist Church; and, this time, without opposition; at least not of a direct, or open character; but many were very favorably impressed. I went from Jacksonville to Pekin intending to lecture there; but owing to the incessant rain and deep mud did not attempt it; but proceeded to Tremont, where I found hospitable entertainment with our esteemed friends Mr. and Mrs. Emerson. I delivered seven lectures here on the leading Doctrines of the New Church;—being permitted by the courtesy of the Rev. A. Andrews, to use the Presbyterian Church for that purpose; my lectures also were well attended. Hence I went to Peoria, the scene of my earlier labors (in the winter of 1842-3), and lectured on three successive evenings.

I next visited Farmington, (by previous arrangement), and delivered six lectures in the Universalist Church, on the Resurrection and the Spiritual world. This place was a sort of head quarters for Spiritualism; although it seemed to me to be more allied to Naturalism; judging from the rude and uncultured aspect of the surroundings; it was the least attractive of any place I visited, and, I should think, least receptive of the New Church Doctrines.

My next stopping place was Galesburg, at which place I gave eleven lectures, touching upon all the fundamental Doctrines of the New Church, commencing December 2nd, 1852. By the influence of our N. C. brother Judge Lanphere, I was permitted the use of the Baptist Church for nine of them;

although it was reluctantly granted; and Mr. Newton, the Baptist Elder was evidently a good deal disturbed at the views I presented; and gave two or three lectures which were intended to refute them. The use of the Universalist Church, or "Liberal Institute" was freely granted, and my lecture there on the Divine attributes was listened to by a very large audience.

One lecture I gave at a private house. There was of course, a considerable diversity of sentiment in regard to these Lectures; as also a good deal of prejudice on the one hand, and indifference on the other; but the lectures awakened new trains of thought, which it is hoped might be useful.

From Galesburg, I went to Princeton. This was a tedious and perilous journey, it was the depth of winter, and bitterly cold; in crossing the open prairie I got out of the way, the track being partly covered by thin ice and snow and the wind blowing a hurricane; and I was yet three miles from Providence when it grew dark, so that it needed the utmost watchfulness to keep the track; at last the glimmer of a distant light was my only guide; and it was with great thankfulness that at last, stiff and well-nigh frozen, I found poor shelter, and a comfortless night's lodging at Providence. Next day, (Friday, Dec. 17th), I arrived at Princeton where I found a pleasant resting place in the house of Mr. A. B. Thayer and wife. Here I delivered a Course of Ten Lectures at the Court House chiefly on the Creation and Flood. Here, of course I encountered the usual opposition; and here I met

with a very marked character, a member of the Presbyterian Church; a man who by unconquerable perseverance, and very limited education, had, from being a journeyman mechanic, obtained a diploma as an eclectic physician, and was then practicing medicine in Princeton; he attended all my Lectures; became deeply, and enthusiastically interested in them; obtained N. C. Books, and soon proclaimed himself as an earnest receiver of the Doctrines: this of course brought him into trouble with the Presbyterian Church, and caused his dismissal: but nothing discouraged, he was instant in season, and out of season, advocating and proclaiming them. He has since become a Homœopathic physican, but is now living in Southern California, and plodding over the old and new Testaments in their original tongues; and as zealous as ever in the cause of the New Church; and only grieving that no N. C. Minister has as yet come that way; if any should do so, let them enquire for Dr. S. Marshall.

I left Princeton on the 30th of December; and the next day commenced a Course of Lectures on the Doctrines of the New Church at Dixon; making my home, whilst there, with Mr. Wm. Patrick, and Mr. Heaton. There was a Baptist and a Methodist Church in this village, and I was freely tendered the use of each for my Lectures. Seven I delivered in the former; and one in the latter. There appeared to be a struggle between these two Churches to see which should be the greatest; nor were they very particular as to what their members believed, especially if they had means and influence.

Quite a number became very much interested in my Lectures, which were on the Doctrine of the Lord—The Atonement—The Sacred Scriptures—Heaven and Hell, &c. I delivered my last discourse in Dixon, January 6th, 1853, and commenced a Course of Eight Lectures on the leading Doctrines of the New Church, in the Unitarian church at Rockford, on the 8th. Mr. Windsor, the Unitarian Minister attending most of them; and was very courteous and attentive during their delivery. I stayed whilst at Rockford, with my old friends, Mr. and Mrs Wheaton, (formerly of Battle Creek;) and an earnest desire was expressed that I might stay longer, and extend the Course; but my arrangements would not permit me.

Mr. Henry Weller, happening to pass through Rockford at the time, preached there on the first Sunday afternoon, after my arrival. I left Rockford on the morning of Jan. 17th, and the same evening commenced a Course of Eleven Lectures on the Creation of the Universe, the Flood; and the Divine Attributes, at Beloit, Wiscon. These Lectures had to be given in three different places; the first one in the basement of the Congregational Church; and the others in School rooms a mile apart from each other; but the rooms were filled every evening; sometimes as many as 400 persons being present, They produced quite a sensation, and were generally well received. From Beloit I went to Milwaukee, where I arrived January 28th, and stayed there between two and three weeks, delivering in all fifteen Lectures in Young's Hall, to

congregations of from 300 to 400 persons ; abstracts of which were published in the Daily papers. My subjects were the Creation ; the Divine Attributes ; Heaven and Hell ; &c., &c. There were then quite a number of professed receivers of the Heavenly Doctrines living in Milwaukee, among them were my Host and Hostess, Mr. and Mrs. William Bell, Mr. Persons, Mr. Ladd, Mr. Stringfellow, and others.

From Milwaukee I went to Waukegan where I delivered four Lectures, on the Language of Scripture, the Spiritual World, &c., to very full and attentive audiences. This place is another centre of Spiritualism, against which, my Lectures, although of course aggressive, were very favorably received. I arrived at Chicago on the 19th day of February (1853); made a flying visit to Detroit, and returned to Chicago, where I preached twice. During my stay here, I was kindly and hospitably entertained by my friends of the olden time, Rev. Mr. (and Mrs.) Barrett. On the 3rd day of March, after a wearisome and tedious journey, over roads almost impassible for mud, I found myself again at Ottawa, where, about ten years before my Lectures had awakened so much interest, Here I was the guest of Mr. and Mrs. Jacob Stone, who had now become full receivers of the N. C. Doctrines ; as also had many others ; and there was a very kindly recollection of my former visit. I delivered this time ten Lectures on the Doctrines of the New Church, at the Court House, which were well attended. I also renewed my acquaintance with Mr. Hise, of the *Free-trader*, whose columns had

contained so kindly a notice of my Lectures. After leaving Ottawa, I delivered one Lecture in the School House at Magnolia; and then set my face for Henry, where I found myself on the 15th day of March, safely sheltered in the friendly home of Dr. C. Davis. Here I gave seven Lectures; six of them in the "Christian Church," and one in the Protestant Methodist Church.

These Lectures were on the Sacred Scriptures, the Atonement, Heaven and Hell, &c., and were very well attended. On the 23rd of March (1853), I left Henry, and the next day delivered a Discourse in Peoria on the correspondence of the Serpent, and its temptations. On the 25th, I started for Jacksonville, which was to be my future home, passing through Tremont and Springfield; and after a tedious and wearisome journey I arrived safely at my destined haven on the 30th; and next day went to Naples to meet my two youngest children, on their way from St. Louis whom I had not seen for the past six months. My wife did not arrive till the 27th of April. I expected now to have a rest; but the expectation was an illusive one, for within a few hours of her arrival, I was on my way to fulfil an engagement to Lecture at Petersburgh, where I was absent nine days; being detained by incessant rains which had caused the rivers to overflow their banks, and drown the bridges, where there were any. I returned to Jacksonville on Saturday, the 7th day of May, at 8 o'clock in the evening, after a very toilsome and dangerous journey.

In my Report to the Illinois Association, I say, "within the past eight months I have visited, and lectured at seventeen different places, giving in all, 124 discourses. In most of the places I visited the Doctrine had never before been publicly proclaimed. In many of the places the resident Clergymen attended the Lectures; sometimes once, at other times frequently; but only in one place, (Galesburg), did anyone attempt to controvert my arguments. Although Mr. Hibbard had preceded me in most, or all the places I visited, but a few weeks before, and had already sold a large stock of N. C. Books, I nevertheless disposed of between eighty and ninety dollars worth; and it may reasonably be expected that the seed thus sown will not all perish; but will much of it, if not all, yield fruit for future harvest." I conclude my report thus: "I have said nothing in the above narrative of *how* I got from one place to another, because this was of little importance to the Association to know; yet it may be allowable for me to say, that for full three fourths of the above time, travelling was toilsome, difficult, and perilous. The roads were like a plowed field, soaked with water,—only full of holes and ridges; or, as on the prairie sod, sometimes flooded and saturated, or like a shallow lake. Twice I had to get other horses to haul my buggy from bottomless mud holes; once nearly drowned in fording the deep and rapid Vermillion, swollen by heavy rains; once to pass through a wide lagoon of water four feet deep, and cross a bridge underneath it, sometimes drenched through

with rain, and no help for it; at other times almost frozen with a bitter north-west wind, blowing like a hurricane over a prairie where, for miles, neither house, fence, or tree, could be seen; crossing rivers when only half frozen, between great holes in the ice; and riding after dark on the open prairie, and guessing at the road in the depth of winter; sometimes losing my way on these waste wildernesses, or passing the night in rude houses, only next to being in the open air. Yet this by no means conveys an idea of the travelling in this new country for eight months,—from October to June; neither can I tell the dread I felt in commencing a fresh journey. But I have experienced the mercy and protection of the Lord in all my sojourning; and, with but slight exception have had good health, and good courage to pursue my way. I have, to the best of my ability, accomplished my engagement with the Association, and shall now be glad to take a little rest."

In presenting this Report, I added verbally, that although I had used the utmost economy in the support of my family, and in my travelling expenses, I had found it impossible to meet them for the amount the Superintendent of the Association had agreed to pay me; and that I had been obliged to expend an additional hundred dollars from my own pocket to enable me to pay my way. After the reading of my Report, and my making the above statement, it was moved by Dr. Melrose, and seconded by Rev. T. Storry, "That this Association pay the Rev. G. Field the sum of one hundred

dollars extra for his services as Missionary during the past winter." This, after some discussion, was "referred to the Executive Committee, with power to act at discretion." They did do so, and declined paying me an additional cent, but sent a hundred dollars to Germany and France to aid in disseminating the Doctrines there; and then reported that they "have a sum still in the Treasury, and continually accumulating, as a means of further effort." This ended my engagement with the Illinois Association.

Having met with so little to encourage and sustain me in my labors in this cause, I now felt disposed to rest, and retire within myself, and minister to the recuperation of my natural wants, and the requirements of my family; trusting that it might still be true that "They also serve, who and stand wait."

I therefore settled down on my little homestead at Jacksonville, with a view to making it a permanent home. And for awhile this occupied all my energies; still I felt the need of spiritual sustenance and intercourse with those of a kindred faith. There were Mr. and Mrs. Ramsey, Dr. Jones, and a few others living there who were either full, or partial receivers of the Doctrines; and so, after awhile we concluded that we would hold public meetings on the Sabbath for religious worship and instruction. Accordingly on Sunday, Jan. 28th, 1855, we commenced meetings for this purpose in Massey's school-house; about a mile from my house, and two miles from town. They were very fairly at-

tended, not only by the residents round about, but also by many who drove over from the village in the afternoon to attend. These were continued regularly, with but one exception, on account of rain, to the end of May; when it being so close and warm in the school-room, it was proposed, and agreed to, that we meet in Becroft's Grove, a pleasant and suitable place close by. We met there regularly with but three exceptions, (on account of rain), till the close of August;—I having delivered in all 28 discourses on the Doctrines of the Church, in addition to stated worship. Then, for various reasons, they were discontinued.

On the 12th of January, 1856, I received an informal letter from the Detroit Society, (dated the 6th), desiring to know if I would be willing to return to Michigan and Lecture in the State, at various places, for about three months, or longer; or act conjointly with Mr. Fox, in pastoral and missionary work in the city and State. In reply, I referred to some of the causes which had induced me to send in my resignation, and the unworthy reasons which had been asigned for its acceptance; adding if they were withdrawn and a Resolution expressive of regret for receiving them, unanimously adopted by the Society, I should feel myself at liberty to make arrangements with them in regard to missionary work in Michigan. And in due time this was done not only by the Detroit Society; but also by the Executive Committee of the Michigan Association in regard to their own conduct towards me. I therefore willingly accepted their offer to return to

Michigan for the winter, and Lecture at such places as should be agreed upon, and these places were, first Detroit, where I arrived on Saturday, Feb. 9th and the following evening delivered a Discourse at the Church on Jefferson Avenue, (formerly the Congregational Church), on Retribution; and on the following Tuesday commenced a course of Lectures on the Spiritual world; the language of Scripture, the Trinity &c., and on Saturday, March 1st, (1856,) I went to Jackson, where I gave 12 Lectures on the general Doctrines of the Church; one of which was to the captives in the State Prison,—on the Book of Life.

The following Sunday (March 16) I delivered the first of four Lectures on the Spiritual world, Modern Spiritualism, &c., at Battle Creek. Thence I went to Charlotte, and delivered eight Lectures in the Court House on some of the fundamental Doctrines of the Church. From Charlotte I went to Lansing, and delivered 13 Lectures in the Senate Chamber, commencing with one on Swedenborg as a philosopher:—then on the necessity of a New Dispensation of Divine Truth: these were followed by the Course on the Creation of the Universe;—the Laws and *modus operandi* of its production—the symbolic history of the Creation as given in Genesis, &c. From Lansing I went to Grand Rapids, where I delivered a similar Course, making in all twelve Lectures and Sermons; these were given in the Society's House of worship in that City: the attendance was somewhat varied on account of the rain; but was upon the whole very

good. I stayed in Grand Rapids between two and three weeks; Mr. Hibbard passed through whilst I was there, and preached on Sunday morning, April 13th (1856). I next visited Portland, where I delivered four Lectures in the Universalist Church, on the Doctrine of the Lord, and Human redemption, the Resurrection, and Heaven and Hell. Thence I returned to Grand Rapids, and preached there twice on Sunday, the 4th day of May; this ended my engagement with the Michigan Association; and on the next day I left for home, (via Chicago), where I arrived on the 7th. I had Lectured in eight different places, and delivered in all seventy one Discourses; besides calling at several other places, and making visits where was no convenience for holding public meetings. I found a ready and kindly welcome in every place I visited, and a readiness to do all that was required in pecuniary aid. Whilst in Detroit, and subsequently, I was very earnestly requested by the leading and influential members of that Society to return to Detroit, and again resume my pastoral relation to the Society there; Mr. Fox, (their then pastor), also uniting in this desire; as for various reasons, he did not expect to remain there; and whilst at Lansing I received a formal overture from the Society, again to become its pastor; asking me, at the same time, on what conditions I would accept it. So strong was the desire for my return that one individual offered to give $300 a year towards defraying expenses; another offered to give $200; another $100; several $50 each; and there seemed to be no diffi-

culty in raising sufficient to meet all incidental ex-expenses, in addition to $700.00 a year assured me for my services. In my reply in regard to the required conditions, I said, among other things, that it would be a "most deceptive fallacy to think that we can live as a Church, any more than as a nation, without Laws for guidance and control;—nor can it be optional with man whether he will observe them or not: and the very fact of any one's being received as a member of the Church whilst he yet declines to submit to the Laws the Lord has given to his Church, which are but truths in form, is an indication that there is a disturbing and wayward element within, which must sooner or later manifest itself in dividing and rending the Church asunder." "And, as far as possible, to prevent any misunderstanding, I will at once state to you some of the settled convictions of my own mind of what is the true and orderly course by which a person should be received as a member of the New Church; or any of its Societies, viz: "That he make an open and public avowal of his belief in the sole and supreme Divinity of the Lord Jesus Christ, as the only object of worship in the New Jerusalem; and that in order to be saved he must shun all evils as sins against God; and live a life according to His Commandments; and that he be baptized into that faith and life by a Minister of the New Church;"—and, "that I should not be expected to administer the Sacrament of the Holy Supper to any one who had not been so baptized." I also added the hope "that this should become the

deep and earnest conviction of every member of the Society; for it is the strongest conservative element which can bind a society together; and because they would feel it as a Divine Law which they would love to obey." But clear and self-evident as this seemed to be to me, the Society did not see it in the same light; nor did they accept my standpoint; they regarded this matter as an open question, or as a matter of opinion; and hence that the opinion of one should not constrain the opinion of another; whereas I did not so regard it; for if it had been, they would have been clearly right; but I took higher ground; I recognized the New Church as the LORD'S, and *not ours;* and that He had Himself made and established the Law and the order of His own Church, which neither I, nor any one else could set aside at our pleasure; hence it was not a matter either of our own choice, or our own conscience; and that the order of the Divine economy was, that there were two Sacraments which were the symbolic types of the Church, respectively called *Baptism*, and the *Supper;* these, in the writings of the Church are called the two Gates to eternal life; one the outer, and the other the inner; the outer Gate being *Baptism*, and the inner Gate the *Supper;*; and that the inner Gate can only be reached by first passing through the outer, unless it be done by scaling the wall, or climbing up some other way. But no person is compelled to enter either of them; though if he desires to do so, it must not be done by violence to the Divine order.

And the Church is the custodian and guardian of the Divine Law, and has *no right* to permit it, knowingly, to be invaded. Thus, recognizing it as a *Divine Law*, both Minister and Society are alike amenable to it; and no one should claim the right to set it aside.

This was the ground I took; but the eyes of the Society were holden, so that they could not see it; they, however, respected *my* vision, and were willing that I should act upon my own convictions of the truth; and as I hoped and believed that they would soon pass out of this transition state, I accepted their call to become the Pastor of the Society, as soon as I could make the necessary arrangements to return to Detroit; this, however, I was not able to do before the 23rd day of October, 1856, and commenced preaching on the Sunday following; the Society then met for worship in the Church (formerly Congregational), at the corner of Jefferson Avenue and Beaubien street; which they had unfortunately contracted to purchase whilst I was in St. Louis.—It was now past the time, when the annual meeting of the Michigan Association should have been held; and no steps had been taken towards it: indeed it had so run down that Dr. Drake in writing to me about it, had said, "I think it is in a comatose condition at present; if not moribund; and unless you get here soon I fear our Society will follow from inanition." I therefore, by concurrent action of the Society, sent out circular notices to as many as could be reached in the State, inviting them to meet in Detroit, on Friday,

November 7th (1856), at which time the 15th Annual meeting was held: the attendance was necessarily small; but it served as a ligature by which it was held together. The following year (1857), was the close of the first centenary of the New Church: the Convention being held that year in Cincinnati, it was commemorated by addresses delivered there by Messrs. W. B. Hayden, T. Worcester, T. B. Hayward, A. Silver, C. Giles, J. Pettee, J. R. Hibbard, T. Storry, J. P. Stuart, and myself; from the clergy; and Messrs. S. Reed, J. Y. Scammon and N. F. Cabell, from the Laity; the subjects were Swedenborg, the Last Judgment, the New Jerusalem, and Permanence of the New Church, Successive Churches, Freedom, Education and Literature. My subject was "The Progress of the Ages." These were subsequently published in a volume, entitled "Centenary Addresses." On Sunday, July 12th (1857), the Society used the church on Jefferson Avenue for the last time, having, as they believed effected a sale for it, and thus relieved themselves of a great incumbrance.

The next Sabbath, the meeting for worship was held at my house; and the following day a number of my friends kindly came to see me off, and bid me God-speed, on a visit to England, where I was about two months in attending the centenary celebration of the New Church during the session of the General Conference, held that year at Manchester; and revisiting old scenes, friends and relatives. Returned to Detroit, on Saturday P.M., September, 26th, and preached the following day

in the new hall (No. 15 Woodward Avenue, a little north of the Campius Martius), which the Society had leased for two years, during my absence, and fitted it up with seats, &c. for public worship. It was a front room, up one pair of stairs, narrow, and not very easy of access. The following month (October), the 16th Annual meeting of the Association was held in Detroit. Owing to my absence, and but recent return from England, but little had been done by way of recuperating it from its previous decline; but this being the Centennial year an effort was now made to re-invigorate and restore it. There were visitors present from Jackson and Portland (Iowa Co.) and Chicago: and Dr. A. E. Small, of Chicago, by special invitation delivered an able historical address on the first and second coming of the Lord, on Friday evening, October 23rd (1857), and on the following Sunday morning I entered into a more specific detail of the successive steps of progress which characterized the coming of the new age in which we are now living, as the result of that second coming of the Lord; and in the evening I delivered a Lecture on the relation of Emanuel Swedenborg to the Church of the New Jerusalem, and the memorable epoch of 1757. These discourses were published in neat pamphlet form, together with the Proceedings of the Association; as also a "Public declaration and announcement to the Christian World" respecting the claims of the New Church to their attention and consideration; briefly stating what had been done, and what was now

in progress; concluding with these words:—"Gradually and slowly, but surely, these Doctrines are permeating Society; they have been embraced with earnestness and affection by such as are in the love of truth for its own sake, and for the good to which it leads; and by men in every walk of life.

The ignorance and bigotry which first assailed them are either hiding their heads in shame, or seeking other objects of attack: the greatest foe we now encounter is *indifference*; and this perhaps, rather because we are classed with the religious world at large, than because our Doctrines are appreciated,—and therefore neglected, &c." To this was added a brief synopsis of *what we do not believe:* and *what we do believe.* In December following it was thought desirable that I should deliver my Course of Lectures on the Creation of the Universe, &c., a fifth time in the City; and the Young Men's Hall was engaged for that purpose; a formal application having been made to me to that effect, signed by many of the leading men in the City. Previous however to their delivery, I published in the *Daily Advertiser* a brief statement of the circumstances which gave rise to the production of these Lectures; and the places at which I had delivered them. The first Lecture of the Course was given on Saturday Dec. 12th to an audience of about 500 persons; admission to the Lectures was by Ticket, (single Lecture 25 cents). They were not all equally well attended; still they seemed to awaken a very lively interest in the

Lord by the Gate which the Lord Himself had provided and commanded.

It was the old Church idea, from which they were not yet liberated, that Baptism was but a formal, or ecclesiatical mode of reception into the Church; and as that outward form was similar in the New Church to the old; it was but a repetition of it; and hence not necessary; not seeing or acknowledging that the very *essential* of this form is just as different from that of the former Baptism as the *Doctrines* of the *New* Church are from those of the *Old*; for it is the Doctrine which is professed to be believed in at Baptism that gives it its virtue. Yet because this was not seen, it could not be acknowledged. But I believed that that light had come to me, and I could not be so recreant as to be unfaithful to its teachings. And *because* I could not, the enemy took advantage of it, and came and sowed his tares there; and they soon began to grow. My mind was greatly disturbed at this, and I did all I could to explain it. After the meeting had adjourned I wrote a letter to the members and professed receivers of the Doctrines in the Association, which I had printed, and sent them each a copy for their consideration and investigation, before the next annual meeting should be held. But no one replied to it, because no one could gainsay it; so I awaited the result; and meanwhile prepared my next Address, so as more specifically to meet this question from every point of view from which it could be seen; and when the 18th annual meeting of the Association was held at Marshall, in October 1859, I delivered it.

At the close of the Address the subject of it was discussed by Messrs. Fox, Ellis, Farnsworth, Laible, Hatch, Dodge, Dewing, Smith, Hammond, myself, and others: and various Resolutions and Subsitutes were proposed in regard to it, which either avoided meeting the points presented, or else virtually admitted them; but declined to adopt them. Finally the following Resolution was adopted by a vote of thirteen to six:—That it be referred to a Committee of seven to report at the next Annual meeting; and the Chair was requested to nominate that Committee. And as I was in the Chair, I nominated seven persons, all of whom I believed to be opposed to the views presented in my Address. When that Committe reported, instead of doing as the mover of the Resolution required, *i. e.*, that they "be instructed to reply to the arguments, and present the opposite side;" they *did not reply to any one of them*; nor even notice them: although the mover himself was one of that Committee. They found the arguments were unanswerable; and so did not attempt it!* And yet, so determined were they *not to adopt it*, that, probably regarding discretion as the better part of valor; they contented themselves by presenting the following as a reply to perhaps the fullest and most comprehensive and exhaustive argument on that subject that has yet been written, viz: "Your Committee, to whom was referred the Address of the Presiding Minister on the subject of Baptism, would simply report unani-

*This Address will be found in full in the Appendix to these Reminiscences.

mously, that they believe the Association ought not to exclude from the Holy Supper any person of good life, who is a receiver of the Heavenly Doctrines; and who believes that he has been truly baptized."—Signed by the Committee. I forbear to give their names, as I think they would hardly like to see them appended to *such a reply* to the arguments of the Address; the more especially as one of them, in a subsequent Report from the Detroit Society to the Association, says, that the constitution of that Society has been so worded "that there can be no doubt as to the proper mode of entrance into the Society of the Church; and now it distinctly states that persons desiring to become members, must first be baptized into the [faith of the] *New Church*, if not already so baptized; and we believe the future prosperity of the Church would be advanced by the Association taking equally affirmative grounds upon the same question."—October, 1862. And on the following year another of the signers of that memorable reply to the arguments presented in my Address, gave notice of the following amendment to the Constitution of the Association, viz.; that "no person shall be entitled to a vote in ecclesiastical matters who is not a member of the New Church," meaning thereby, baptized into the faith of that Church. And the next year the Constitution was so revised, as to contain this provision. It must have been seen so unmistakably by those who gave any attention to the subject whatever, that to contend against it was but an effort to repudiate and

set aside; or at least, not to endorse and adopt a law of Divine order and commandment; but to permit any candidate for admission into the Church to prescribe and determine the manner in which the Church should admit him!—or, if any condition was required it was, either that the candidate should say for himself "I am a person of good life;" or to be *himself* satisfied that he is a receiver of the Heavenly Doctrines; and that his baptism into the belief in a tripersonal God, the Vicarious Atonement &c. &c., was *just the same* as being baptized into an acknowledgment of the Faith of the New Church!—In the one case the man *judges himself*; in the other, the Society sits in judgment *on the quality of his life;* or else he breaks down the hedge, and tramples upon it; or climbs up some other way to get into the Vineyard! whereas all that the Church has any right to do, is to see that the Law of the Divine order is complied with; and to instruct the candidate what that Law and order is; for "not one of the stakes thereof shall ever be removed; neither shall any of the cords thereof be broken."—But they *were* broken and removed, for, although there was an outward compliance with the Divine Law, there was but too evidently an inward repugnance to it, which induced a state of alienation and disaffection towards those who maintained it. This eventually became so marked as to produce an unbrotherly state of feeling, even amounting to discourtesy and intolerance; till, feeling unable to bear the pressure any longer, on the 1st day of January 1865, I resigned my Pastoral re-

lation to the Detroit Society, and in the following October, when the Association met at Grand Rapids, I announced my intention not to accept any office therein, and so retired from it; and this was practically the last time the Association ever met, for though it was afterwards called to meet at Detroit, there were not a sufficient number of persons in attendance to make it seem desirable even to open the Church doors! Thus, after twenty-five years of earnest and laborious effort to build up the Church in Michigan, did this Association, once so flourishing, and with such hopeful prospects, pass away into oblivion, with the things that were; and because "freedom" is so clearly recognized in the New Church, it was strained into the persuasion that every man is a law to himself, and that he is free to remove the Divine landmarks. An attempt was made eleven years afterwards, (in September, 1877), to resuscitate the Michigan Association, but as there was still the same hostile feeling towards the Divine Law concerning the Sacraments, they had so far removed themselves from the means by which the Divine Providence could aid them, that nothing was accomplished, for "except the Lord keep the city, the watchman waketh but in vain."

But I have somewhat anticipated events. After the adjournment of the 17th annual meeting of the Association, which was held at Jackson, in October, 1858, I continued preaching to the Society at Detroit, on the Sabbath, and Lecturing and preaching at various places within the Association where

there were small, or incipient societies, besides occasionally visiting contiguous places in Ohio.

This I continued to do for two years, till I left Detroit, October 15th, 1860, for a three months engagement at St. Louis, (Mo.) During this time I delivered four lectures at Vermillion, (Ohio), on the Doctrines of the New Church; one at Niles, (Mich.), on Modern Spiritualism; nine at South Bend, (Ind.), on the Creation and its relation to Genesis, and a sermon on the true idea of God. Three Lectures at Pewamo, (Mich.), on the leading Doctrines: one at Lyons, on Heaven and Hell; seven at Davisburgh, (two visits); three at Marshall, (two visits); eleven at Berrien, (two visits); one at Flat Rock, (a funeral sermon); three in the town of Berlin, (near Almont); three at Holly, and two at Port Huron.

Besides which on the 5th of February, I commenced the delivery of a Course of nine Lectures at Lafayette Hall, Pittsburg, on the Creation of the Universe, and the first eleven chapters of Genesis; and preached three times in Apollo Hall, to the Society meeting for worship there. After which I went to Philadelphia and repeated the same Course there in the Haydn and Handell Hall. The notices in the public press in both these cities were not only favorable, but highly eulogistic. The Editor of the *Pittsburg Dispatch* said, "We were glad to find a respectable and intelligent audience assembled at Lafayette Hall, to hear the introductory Lecture of Mr. Field's Course, on "The Creation of the Universe." It is but little indeed to say that it

was a most delightful one, as evinced by the absorbed attention of the audience. The Lecturer is a man of sound, deep learning, beyond all question, very sincere, and full of his great theme, with all the power of expression and elucidation necessary, clearly to convey his meaning to his hearers. We can assure all who attend that the fault will be their own if they are not thrice compensated for the time, and trifling expense of attending the Course of Lectures. Don't miss one Lecture of the Course."

After a subsequent Lecture, the Editor says: "We have rarely felt so well repaid for the time spent at a public entertainment. In fact his Lectures are calculated to set every faculty of the mind in most active exercise, in the attempt to grasp the great theme so finely presented by the learned speaker. He affords a stock of information scarcely to be obtained in years of reading, and appears perfectly master of his subject." In Philadelphia the *Press* not only published a very copious abstract of each Lecture, but, among other favorable comments, said, "The vast amount of scientific knowledge brought to bear upon this immense theme by the gifted Lecturer, is a matter of wonder and admiration with all who hear him. They are at once intensely interesting and instructive." In the Report of the Pennsylvania Association to the General Convention, in 1860, the President says, "In February last Rev. George Field visited our State and delivered two Courses of Lectures; one in Pittsburg, and the other in Philadelphia.

These Lectures excited much interest in the public mind, and were listened to by attentive audiences, constantly increasing in number, until the last, when the room (Haydn and Handell Hall), was crowded to its utmost capacity; and much regret was expressed that Mr. Field's engagements would not permit a repetition of his Lectures in Philadelphia. Whilst delivering these Lectures in Philadelphia on week-day evenings, I went to Wilmington, (Delaware,) every Sunday, by invitation of the Society, and preached there four times. But these excursions in the East are rather an episode to the intent and purpose of these Reminiscences of the commencement of the establishment of the New Church in the West. On the 23rd of March, 1860, I returned to Detroit, and continued preaching in the Room on Woodward Avenue; and in the following May, delivered three Lectures at Holly. About this time arrangements were commenced to be made for changing a small double cottage, owned by the Society, on Macomb Avenue into a house of Public Worship, which was effected at an expense of $600.00; and on Sunday, August 26th, 1860, it was duly opened and dedicated; my text on this occasion being from Is. xl: 5. "The Glory of Jehovah shall be revealed, and all flesh shall see together; for the mouth of Jehovah hath spoken."

Previous to dedication, an explanation was given of the correspondence and use of external forms when they embodied internal thoughts and feelings; and also why the WORD OF THE LORD should have a special place in the HOUSE OF THE

LORD; and of the Sacraments of the Church; and of the order of worship.

The next month (September), I delivered two discourses at Port Huron; and one month later I again left Detroit on a three months missionary visit to St. Louis (Mo.), where I repeated my Course of Lectures on the Creation, &c. (a full abstract of each lecture being published in the St. Louis *Republican*); and preached and lectured on the Sabbaths. Whilst I was in St. Louis, the Michigan Association held its 19th session in Detroit (October 19th, 20th and 21st, 1860). There was a very good attendance, about twenty persons, outside of Detroit were present, from Jackson, Kalamazoo, St. Clair, Marshall, Flat Rock, Monroe, Almont, Ypsilanti, and La Porte, Ind. Rev. Jabez Fox was the presiding minister—also chaplain of the State prison at Jackson—and acting, whenever practicable, as the Missionary of the Association; as also had Rev. G. N. Smith of Grand Rapids been so acting, but who had now left the State. The services in Detroit during my absence were conducted by one of the members of the Society. Before leaving St. Louis I received an earnest and cordial invitation to again become the Pastor of their Society; but for various reasons it did not seem best to me to accept it; and so left St. Louis on the 21st of January, 1861, after a very pleasant visit, and again returned to Detroit, where, on the 3rd of February following I recommenced preaching: but soon after made another Missionary visit to Vermillion (Ohio), where I de-

livered nine Lectures on the Doctrines of the New Church. Soon after I went to Buffalo (N. Y.), and delivered my Course of Lectures on the Creation, Deluge, &c., part of them in the American Hall; and a part in the Kremlin Hall: returning to Detroit, and preaching there again on the 24th of March.

These various places I visited, afforded me mainly the means for my support, whilst my time and labor was chiefly devoted to the cause of the New Church in Detroit. There had been at this time, as I have already stated, an intensely hostile feeling on the part of a few of the more active members of the Society, against requiring as a condition of membership, or of admission to the Sacrament of the Supper, that the candidate should first make a profession of his faith in the fundamental Doctrines of the New Church; and be baptized into that faith; and every effort was made that could be made, to induce me to forego this condition; but as this was found to be unavailing, the Society passed a Resolution expressing a "request that (I) should not preach on the subject of re-baptism, either directly or indirectly, without expressly stating that his (my) views on that subject, are not the views of the Society"! What a request was this for the Society to make; and to embody it in a *Resolution!* especially after the Society had made this a constitutional requirement. I did all that I could do; or ought to do, to satisfy them: but my allegiance to the Lord, and to His Commandments ranked higher than my obedience to them; and because

I would neither bow down my knee to Baal; nor recognize their repudiation of one of the Sacraments of the Church, a bitter feeling was engendered which was continually manifesting itself in faultfindings and accusations; till the sphere became so unpleasant; and my usefulness so abridged, that I believed it would be better for me to retire. I did so; and on Sunday, July 14th, 1861, I delivered my valedictory. In that sermon, I said, "It lacks six weeks of one year since this temple was opened and dedicated; and yet, several times since then I have thought that I was entering this pulpit for the last time: but I have never felt this so fully as I do to day. It is a singular co-incidence too that it was on this very day (July 14th), seventeen years ago, that I preached my first sermon in Detroit; and when I look back on all the days that have passed since then and see that of all those who then attended our meetings for worship,—that I alone am left! it fills me with a sadness I cannot express; nor can I well resist the thoughts that arise from my heart. More than eleven years ago one or two influential and dissatisfied persons made so much trouble and difficulty in the Society, making my services (though gratuitous), so unacceptable that I resigned my office as pastor of the Society, and left the city and the state. But six years after I was recalled, and urgently requested to resume my former pastoral duties; many of you can remember this time; and how for a long time the Society seemed to flourish and prosper; and you can remember the many, and

pleasant, and happy meetings we have had together. You will often think of our social parties,—our pic-nics, and other festive gatherings; and I shall not fail to remember the kindly tokens which I have more than once received at your hands. But evil times came upon us; and, as in 1850, so also in 1860, similarly disturbing causes occurred to mar the peace, and arrest the progress of the Society.

Again there is discontent; and either direct, or indirect efforts have for some time been made to silence my preaching; and the Society are either willing or indifferent. It is very sad; and I feel it very discouraging and disheartening. I have given my whole heart to this Society; it was my first charge; and, as far as my own wishes were concerned, would have been my only one. I have had many other calls; but have declined them all for this. Amid all discouragements, against all opposition, I have struggled onward, so long as there was anyone to sustain me; and if I have not accomplished much, it was not from want of willingness, but inability." And after expressing my earnest hopes for the future prosperity of the Society, I thus concluded my farewell sermon: "May the Lord guide you; may He give you the disposition,—the earnest, self-sacrificing disposition, to do right, and to do good; and may He bless you in your efforts to do it."

In delivering this Sermon I never again expected to preach from that pulpit; but the whole experience of my life has been that man proposes, but God disposes. I did not leave Detroit at this

time; I had no where else to go; indeed I did not desire to go anywhere; I rather wanted rest and relief; so, with the exception of a visit to Hull-prairie, Ohio, to which I was invited by the Ohio Association about a year afterwards, where I delivered two Discourses; and another visit to Davisburgh, Mich., where I also preached twice, I employed myself in attending to my own personal affairs, and so awaited the ordering of the Divine Providence. Ten days after the delivery of the above Sermon, I received the following memorial, which I shall ever preserve and cherish, as the kindly testimony of regard, which, notwithstanding adverse influences, was still entertained towards me, and which I thus put on record.

"Detroit, July 24th, 1861.

Rev. George Field:—

Dear Sir,—The undersigned, members of the New Church and Congregation in Detroit, have heard with regret that there is a probability of your ceasing to be Pastor of the Society; and they cannot permit such an event to take place without giving expression to their views and feelings on the subject.

It is said that actions speak louder than words; and we must acknowledge that all your actions shew that you have had the good of the Society at heart from its first foundation, when you worked faithfully without fee or reward, until you saw it increase in numbers, and in strength: then you no doubt felt grateful to the giver of all good for having so blessed your labors. But evil times came, slight

differences being imagined into grave and serious ones, until they now threaten the dissolution of the Society; or at least, to snap the tie that has bound you and it together: but however it may end, be assured that for one moment we have never doubted the sincerity and purity of your motives; nor, that the good of the Society was the end you had in view.

Such being our views, be assured that we shall deeply regret any action that shall tend to sever your connection with the Society and Congregation; and hope that sober, second thought will tend to mollify the feelings of all, and restore us to unity and harmony under your Ministry and leadership again. But, if there is no reconciliation to take place, the undersigned, who have been edified and instructed by you, will always remember you with affection and esteem; and will pray that after having fought the good fight, our Heavenly Father, who knows all our motives, will receive you with, "Well done, good and faithful servant: enter thou into the joy of thy Lord."

Alexander Drysdale.	Emily L. Davis.
Mrs. E. Drysdale.	Mary Davis.
Mrs. Hannah H. Brennan	Mrs. E. Chope.
Francis P. Fisher.	Mrs. Henry Seitz.
Mrs. C. Fisher.	Edward Chope.
Mrs. Anna Mathison.	William Moore.
Henry. A. Sealey.	Mrs. J. B. Wayne.
Mary Sealey.	J. B. Wayne.
Jane Sealey	Henrietta Darrow.
Jane A. Labram.	Mary A. Pattison.
Harriet Labram.	Julia Pattison.
Mrs. Alex. Mathison.	James Rothwell.
C. F. Davis.	H. Benson.

But the adverse influences prevailed; and the separation remained; the Society becoming more disunited and demoralized; and so continued for more than a year.

About three months from the above date, *i. e.*, on Friday, Oct. 18th, 1861, the 20th Annual meeting of the Michigan Association commenced its session at Kalamazoo. There were present Rev. Jabez Fox, who still continued to be Chaplain of the State Prison at Jackson; as well as Pastor of the small New Church Society in that City:—Rev. G. N. Smith, of Grand Rapids; and about a dozen other persons, including those residing in Kalamazoo. Nothing of much importance seems to have been done.

About nine months afterwards, quite unexpectedly, I received the following notice of a Resolution unanimously adopted at a meeting of the Detroit Society held on the 8th day of July, 1862; viz:

Resolved,—That the Society hereby cordially invite the Rev. George Field to become its Pastor; and from this date. J. B. Wayne, Sec.

July 7th, 1862.

This was accompanied by an earnest request that I would accept the invitation. To this in due time I replied, and after expressing my acknowledgments, and presenting for consideration the importance of united and concurrent action between Society and Pastor, I add, "The welfare and prosperity of a Society cannot long continue to exist unless they are founded upon acknowledged principles and actions, in which both Pastor and Society wholly

and unconditionally agree. If not so, a tearing and rending asunder must sooner or later occur; not only is this true in principle, but all experience has proved it to be so in practice. I hold it therefore to be essentially and absolutely necessary to the continued advancement of any Society, not only that the Pastor and people are mutually agreed; but that they are so—not on grounds of policy or expediency merely, but on the clear and distinct teaching of the WORD, and the Doctrines of the Church; which shall be recognized as the final authority on every subject where opinions or prejudices may be in opposition."

I then illustrate this, by shewing the incongruity which existed in the Society on the subject of Baptism. They required it, as a pre-requisite condition of membership, but were indifferent as to what faith the candidate had made a profession of, claiming that if he, (the candidate), believed that the baptism "into a false and idolatrous faith" was the proper Gate of introduction into the Church of the New Jerusalem, the Pastor and Society should so far respect his convictions as to recognize it also! "because the sign and the seal of that false faith were similar to the one used in testifying to a true faith!" If I say, "the New Church was a *sect of the old*, having a faith in common therewith, then no new Baptism could be necessary, because there would be no new faith to confirm and testify to. But the New Church is *not* a sect of the old; nor has it a faith in common therewith; and baptism is but the sign and seal to the *faith of*

the Church, a faith which is taught, and to be acknowledged and confessed at the Door of admission into the Church; or, as Swedenborg says, "Baptism is introduction into the Christian Church," not the consummated Church, which he says "was Christian only in name; but not in essence and reality," (T. C. R. 668); but the True Christian Church,—which is the NEW CHURCH.—More to the same effect I also stated, and concluded my remarks on this subject by saying, "These positions are, or ought to be self-evident to the mind of every New Churchman; and the only wonder in times to come will be, that it was possible that any man in the light of the New Church could ever for a moment have thought otherwise." I next adverted to, and dwelt upon the importance of a mutual recognition of the Ministerial Office; its duties and functions, —the Pulpit and the Pastoral office, and concluded by saying, "If the Society are prepared to concur with me in the above, and thus to unite with me in a renewed effort to advance the spiritual prosperity and welfare of our beloved Church in this city, I shall be ready and willing to do all that is in my power to accomplish it, for I feel that I have already stood idle too long, and that I ought to be at my proper work."

But the Society did not concur either with the Spirit, or the letter of the views I had submitted to them; but by Resolution, adopted by a vote of ten to two, affirmed that they differed and dissented "more or less" from them, "yet being desirous to promote the harmony and highest good of our

Society, and the Church; without presuming to know what course, under the circumstances will best promote these ends; do now, in accordance with our present best judgment, waive all differences of opinion and dissenting views to Mr. Field's conditions and views; and agree to hold them in abeyance; to the intent that Mr. Field and the Society may co-operate together harmoniously, and in peace in the performance of the uses of the Church; and on our part ask only to be regarded as those referred to in No. 318, of the Heavenly Doctrines i. e. "He who believes otherwise than the priest, and makes no disturbance, ought to be left in peace;" and thus leave to time, and the future, by a peaceful process, the harmonizing of our views and opinions, as far as may be, with those of the Pastor upon the subjects involved." But declining to so alter the Constitution as to make it accord with them; though discountenancing "any controversy in opposition to" them. Together with these Resolution, of the Society, I received the earnest and cordial expression of the Secretary that I would accept this compromise; he regarding it as a "golden opportunity" for reconciling and uniting the Society in a common cause. But all the convictions of my reason; and all the knowledge I had acquired in the experiences of the past, told me otherwise; and I felt distressed and pained, that instead of closing up the gulf that was between us; the effort was rather to build a temporary bridge across it. In my reply to them I express my regret that professing as we both do,

to acknowledge the supreme and absolute authority and teaching of the Divine Word; and the Doctrines of the New Church; yet that when they are appealed to, their authority is evaded, and held in abeyance! And what is professedly regarded as the Pastor's opinions, or perhaps his prejudices, is allowed to rule, rather than the Divine Law! For I said, "Your standpoint seems to be that it is the *Society's* church; and that they have the right to make just such Laws of order and government for it as *they* please, Whereas I contend that it is *not* their Church, any more than it is mine; and that neither of us have any such privilege, when the Lord Himself has established and revealed His own Law of Divine order. Our duty is only to learn and obey it. The positions, (I said) upon which I stand, are either right or wrong: if they are *right*, on what pretence do you refuse to make them obligatory? If they are *wrong*, by what authority do you permit me, and co-operate with me, in doing them?" Instead of understanding for themselves, I say, "You take shelter behind the fact that some few men of mark in the New Church have held opinions different to mine; and therefore assert that they are open questions!" But I add, "The same men have repudiated the New Church priesthood; the New Church Convention; and the authority of Swedenborg; and therefore *these* ought also to be open questions, to for ever disturb the peace of the Church. But, (I say,) neither these men; nor any other men, have ever disproved; or attempted to disprove the position which

I have taken on New Church Baptism: nor can it ever be done." I then refer by name, to several of those who hold this to be an open question, whom I had invited, and even challenged to refute my positions respecting it; but who had never attempted. One of them having "acknowledged my position to be incontrovertible; though, he said, what use was it, when people made up their minds not to admit it." Two others had said, that if it is admitted that Baptism *is an external ordinance of the Church, then my position would be impregnable.* And then I ask, how is it met by the Society? "With an admission of its truthfulness; and with no attempt to refute it; and yet, "at the same time with a declaration that they will not adopt it!" Is such a course, I ask, "calculated to be productive of good results?" or be "the one step that shall once more make this Society feel united, instead of (being) factiously divided?" It would rather be "a going *down to Babylon*, instead of going *up to Jerusalem.*" And I further say, "I stand within the walls of Jerusalem, and invite all to come through *her own Gates;*" and I invoke the Society "to uphold and sustain me in this, by all the authority they possess; and I will accept their call, and take my place in a lawful and orderly manner."

And in the strength and earnestness of my convictions, I made this solemn appeal: "May the Lord sustain and strengthen me, as reverently I stand before Him, acknowledging *Him*, and *His Law* alone, as supreme and absolute. On the

Society and their children will be the issues, if they decline thus to receive me in His name. I can say no more; my heart is full of foreboding sorrow."

Still the consequences for the future seemed to me to be so full of importance; and as this would probably be the last opportunity I might have to plead with them, that I was unwilling to let it pass by without a further effort on my part to shew the fallacy of any merely temporizing policy in the vain expectation that it would promote either the peace, harmony, or welfare of the society: for, I said, in the course you propose to adopt you "only speak for *yourselves*, and for the *present;* how can you tell who may unite with the Society within a year, or even six months. These would not be bound by *your* promises; nor would you, yourselves be bound by them, if any new circumstance should hereafter arise to make you think that you had not acted wisely. What a scene of difficulties and contentions; or of dissatisfaction and separation does the beginning of such a future present. You cannot have considered it, or you would shrink from its consequences." "What is a society without a law as a standard of appeal and arbitrament?" Then I say, you have already declared your belief in a Constitutional Law by making it obligatory that a candidate for membership in the Society shall have been baptized; but seem to be perfectly indifferent as to what faith he was baptized into; appearing to regard it as of no consequence whether it was into a belief in a tri-personal

God, and a vicarious atonement; if only the outward ceremonial form was passed through! To me it seemed so marvelous, that in the light of the New Church, it should be possible for any one to assume such a position, much less to insist upon it, and confirm himself in it. Much more I said; and I know that my reasons and arguments were unanswerable. There was no attempt to answer them, either then or at any other time; I was estopped only as by a dead wall.

This reply was sent to the Society, August 4th, 1862; and ten days afterwards I received a note from the Secretary to say, that the Society would hold my letter to them under advisement; and as soon as practicable give me their reply. I know that the Society felt tronbled about it, as well as myself; I had no reason to think that they were not sincere and earnest in the position they had taken; indeed it was evident to me that they were; and could I have done so, I would willingly and gladly have complied with their wishes: but I could not; my convictions in regard to it had been well expressed by Prof. Bush, when he said, (although not in this relation), "It commend sitself to my best reason, as given of God;" "and so believing I dare not confer with flesh and blood." "If then this truth has come to me, and throned itself in the central convictions of my soul; it brings with it the most sacred obligation" to be "faithful to it."—The Society had no such conviction to the contrary; with *them* it was exclusively a matter of *expediency*; hence they never even attempted to shew me that

I was wrong; but in taking this ground, they claimed the same right which the Catholic Church does, to set aside or remove any Divine Law which they may regard as inconvenient. After this, instead of investigating my position to see whether or not it was true or well-founded; and giving me the reason for their conclusions; they decided to lay the case before the Revs. T. Worcester; J. R. Hibbard, and A. Silver; and be guided by their advice! They therefore wrote to them, giving them such information on the subject as they thought necessary; and awaited their answers. In due time the answers came; all of them advising the Society to accept my conditions; and they did so.

On the 24th of September, the Secretary notified me, that the Society had agreed to have their Constitution so revised as to make it read: "that Article 4, Sec. 2, of the Constitution be so amended as to read, after the word baptized, "into the New Church."*

The following Resolution was also adopted; "that when this Society has occasion to resort to Lay reading, a suitable place outside of the Pulpit shall be provided for the same." And with this the desire was expressed to know if I would at once resume my pastoral relations to the Society.

It might seem from this as if I should have been glad that the Society had at last complied with every requirement that I had made; and yet, I do not think I was. I dare say it will be said that I was

* This is precisely as the Constitution read when it was adopted on the 27th of April, 1863.

hard to please; perhaps it may be so; and yet I should always be glad to please and to be pleased; but the reason why I was not so glad on this occasion, was, because the Society had not yielded to reason, to evidence and conviction; but rather to authority, or necessity.

In this concession therefore I saw but little to rejoice at; it was not the forerunner of an auspicious future.—Of course I accepted it.—In all this discussion no pecuniary considerations ever entered into it. Not a word was said about what the Society was to pay me,—or whether they were to pay me anything; nor, in any of my relationships to the Society had that ever been regarded as a leading feature.

So after an interval of fifteen months, I, on Sunday, October, 5th 1862, re-commenced my pastoral duties to the Society, my sermon on that occasion was from these words, "Thine eyes shall see Jerusalem a quiet habitation; a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed; neither shall any of the cords thereof be broken," Is. xxxiii: 20.—But my prognostics had not deceived me; our Jerusalem was not built "as a city which is united together;" nor was there peace within her walls; and hence was not as yet "a quiet habitation." The old feelings remained, and the ideas which were engendered in them; and so, amid a constant conflict of opinion, I labored under great disadvantage for three years more, and on the 20th day of July, 1865, I sent in my resignation again, and on the

last day of that year I preached my farewell sermon from the words of the Psalmist, "We spend our years as a tale that is told." In the course of that sermon I said:—"The life of a man, or of a nation are equally under the operation of the same laws; and are amenable to the same results. The principles entering into the government of our Country are those which will sooner or later ripen into fruit; and that fruit will either be bitter in the belly; or sweet as honey in the mouth, according to the ends that it has in view; and the means it makes use of to accomplish them. And so also in a Society, its growth, its progress, advancement and prosperity, will always be commensurate with the ends it has in view in its formation; and the means it makes use of to accomplish them. If we are in real earnest, that earnestness will be visible and manifest in all our efforts;—we shall then not be slow to perform our religious duties; for the manner in which our external acts are performed, are the measures of our real affection for the life that prompts them. If we are slow,—indifferent,—late,—cold, or negligent,—our ends will be no better than the means we make use of to accomplish them. And if our own selfish cares and interests so absorb us, that we make our religious duties and obligations altogether secondary and subservient, then we cannot expect them to be very productive, or even healthy.

And if the money that we make by this constant absorption of our time to our selfish interests, is also to be appropriated to equally selfish purposes,

then the moral of the tale of its life will soon be told;" for it will be manifest in its comatose condition; and the little value that it sets upon its acts of public worship. And there is another aspect in which "life is a tale;" and that is, my own life in relation to this Society; a life which is now being drawn to its close; and consequently when its moral will have to be read, and the quality of its fruits tested, as well as the amount, and it might not be an unprofitable lesson to review all the past, and see what has been the end, and what have been the means for accomplishing it. In doing this, whilst I readily acknowledge my inefficiency,—my imperfection, and lack of judgment, I believe that I have ever endeavored to act upon true principles, and true order; and with a sincere desire to inculcate and establish those principles in life, and in worship; and yet, no one knows better than I do, how little I have accomplished; indeed I have often thought my efforts were an entire failure, so far as I could read results; and no one knows how sincerely I have deplored it, and wished that I had been more capable, or that those efforts had been better adapted to the desired end." I then adverted to what I had said in my inaugural Sermon, (on my return to Detroit, some nine or ten years before); "Upon these duties, (I had then said), with a consciousness of my own weakness and imperfections, do I now re-enter, confiding in your forbearance, and in your aid and sympathy to sustain me, to help me, and to bear patiently with me in all

my weakness and incompetence. With a willing heart I resume my labors among you: this was my first pastoral charge; my wish is (was), that it may also be my last." "Such (I said), were my thoughts and feeling in 1856; and I wish they had all remained unchanged to 1866." But they were not so, for I find in my Diary of that date the following entry: "This day terminates my pastoral relation to the Detroit Society, and for forever." My convictions and impressions were so strong that with the influences then ruling that Society I should never be called to minister to it again; nor did it seem probable that I should be likely to outlive them; and subsequent events have seemed to fully verify those impressions.

My valedictory Sermon was preached on Sunday, December 31st, 1865; but I remained in Detroit until the 4th day of May, 1866. I had no where else to go, and was too weary from the conflicts and discouragements I had passed through to desire to run the hazard of encountering them again; so I sought and found a quiet home in the retired and pleasant City of Adrian, where I should have leisure to carry out an intention I had long been contemplating to publish in book form the Course of Lectures I had so often delivered on the Creation of the Universe, and the Language of the Sacred Scriptures. But I have passed over the events which occurred subsequent to October, 1862, when I recommenced my pastoral relations to the Society, and my Missionary labors in the Association, and its immediate surroundings; but to

avoid a tedious repetition I will classify and summarize them up to the time of leaving the States to go to Canada to live, in September, 1872. In these ten years I made seven visits to Davisburgh and vicinity, (Oakland Co. Mich.,) preaching and lecturing, sometimes twice, and sometimes three times; delivering in all, seventeen Discourses there. In the town of Berlin, Lapeer Co., during the same time, I went there six times, delivering from one to four Discourses each time; in all fifteen, besides attending social gatherings; these were between the years 1863 and 1866. And between 1865 and 1870, I visited Marshall six times, delivering in all twelve sermons and lectures; Strathroy, Canada, five times, delivering twenty-seven Lectures and Sermons; and Chatham, Canada, four times; delivering nine Lectures; Napoleon, Ohio, three times, delivering in all eighteen Lectures and Sermons; these include the Course of nine Lectures on the Creation, &c. Two visits to Bowling Green, (Ohio,) where I delivered 17 Lectures, (including my Course on the Creation). Two in Urbana, in which place I delivered the same Course,—in all 12. Twice in Tecumseh, Mich., (4 Lectures). Twice in Monroe, (Four): Twice in Wyandotte, (Four): Twice in Flat Rock; a funeral Sermon each time. Once in Berrien, where I delivered seven Lectures. And once each at the following places, where I either Lectured, or preached as follows, viz: In Adrian, 3; (before going to live there); Grandville, 1; Grand Rapids. 1; Jackson, 9; (on the Creation); Bellefountain, Ohio, 3; Newark, Ohio, 2; Defiance, Ohio, 10; (9 on the

Creation); Marengo, Mich., 1; (a funeral Sermon); Charlotte, 10; (also including the Course on the Creation); Richmond, Ind., 11; Do., (before going to live there); Laporte, Ind., 2; Trafalgar, Ind., 4. Besides preaching and Lecturing at Springfield, Mass., 15 times; and at Thompsonville, Conn., 9 times; &c., &c. Soon after removing to Adrian the few receivers in that vicinity commenced meeting at my house, on Sabbath mornings for worship: and on the 17th of Nov., 1866, I delivered my Course of nine Lectures on the Creation, in the New Hall, and about a year afterwards, (Nov. 10th, 1867), commenced Sunday evening Lectures on the Doctrines of the New Church in a commodious Room we had fitted up for the purpose in the Masonic Temple; and the following January we also met there in the mornings for Sabbath worship; and about the same time commenced holding Quarterly meetings, at which our New Church friends from the surrounding country (in Mich., Ind. and Ohio), attended; when the Sacraments were administered. These continued to January, 1869, soon after which time I left Adrian for Richmond, Indiana.* The

*Having been very frequently requested to publish in Book form, my Course of Lectures on the Creation of the Universe, and the meaning of the symbolic imagery in the first chapters of Genesis, I, whilst living in Jacksonville, (Ill.,) for the first time wrote them out in full, as a preparation for doing so; and subsequently made an effort to get them published by Lippincott, of Philadelphia; but without success: afterwards I made the same attempt with the Harpers of New York; but was equally unsuccessful. I then tried the Appletons and Scribner firms; but could effect no satisfactory arrangement.

last meeting of the Michigan Association that I mentioned, was held in Kalamazoo in 1861. The next one, (the 21st,) was held in Grand Rapids in October 1862. This was shortly after I had resumed my relations to the Detroit Society; but only one person was present from Detroit at this session. Rev. G. N. Smith, the resident Minister of Grand Rapids; the Rev. Richard Hooper, of Grandville; and Rev. J. R. Hibbard, as a visitor, were also there; and twelve others outside of Grand Rapids. At this time Rev Jabez Fox had removed to Peoria, Ill., but sent a long and important communication to the Association, earnestly advising it to come into a more orderly and organic form; whilst the Reports from the Detroit Society strongly advised that the Constitution be so altered as to require its members to consist of those who had been baptized into the faith of the New Church;—which was so done.

The Twenty-second meeting of the Association was held in Detroit, in October, 1863. There were 39 persons present from 18 different places outside of Detroit; and 68 persons were present at the Holy Supper. The Report of the Secretary says, "This meeting of the Association was better attended than any previous one for three or four years past; and was accompanied with hopeful signs of an improving future." The Address of the Rev. G. N. Smith, as also that of Mr. A. Drysdale, on "The Church, and what we can do for it;" contained each many excellent remarks, and were well worthy of adoption.

The 23rd meeting was also held at Detroit, in

October, 1864. On this occasion there were present 25 persons from 13 places out of Detroit; and more than a hundred were present at the Social gathering. The Holy Supper was administered to 60 communicants; and every one found it was good for him to be there.

The 24th Annual meeting was held again in Detroit. in October, 1865. There were present on this occasion 39 persons from 19 places beyond Detroit; and the Report of the Secretary says, "The Association was more largely attended than it had ever been before, in Detroit;" and that "the meeting was pleasant and satisfactory to all present;" and "nearly 150 persons were present at the social gathering, at which all seemed to enjoy themselves very much." Thus it was made manifest that the making it a distinctly New Church organization, composed of those only who were baptized members of the New Church, instead of retarding its progress and increase, was constantly adding to it. But again a dark cloud intervened, and evil counsels prevailed, introducing discord.

The Detroit Society were embarrassed by unforeseen pecuniary liabilities, which they felt unable to meet, and pay for the services of a Pastor.

I then offered to preach without any pay till the Society should be able to clear themselves of their indebtedness, but my offer was declined; only five voting; two for accepting it, and three against! So I withdrew. The next year the Association met for the 25th time, in October, (1866); its session this year being at Grand Rapids, at which 21 per-

sons were present, out of the place of meeting, from nine different localities. I was then living at Adrian; but "the Detroit Society invited the Rev. Willard G. Day, of East Rockport, Ohio, to make them a Missionary visit, and administer the Sacrament at their regular quarterly meeting in July last." This was practically the winding up of the Michigan Association; for although a meeting was called to assemble in Detroit in 1867, there was not a sufficient number in attendance, as has already been stated, to make it desirable to open the doors of the Temple; so the few who came met in a private house, and adjourned *sine die!*

This was a sad and mournful termination of the earnest labors and struggles, which through so many years I, together with others, had sought to make known the Doctrines of faith and life of the New Church in this State and vicinity. All the causes which led to this result originated in the repudiation of one of the Sacraments of the Church; a removal of, or allowing to be removed, the guard for safety and protection which the Lord had provided for it; and a substituting; or permitting to be substituted, the faith of the old and consummated Church, for that of the New and true Church; or taking the Gate away altogether! How truly has the lesson been verified which is contained in the prophetic words of the Apocalypse: "And if any man shall take away from the words of the Book of this prophecy; God shall take away his part out of the Book of Life; and out of the Holy City; and from the things which are written in this Book."

So far as the visible existence of the New Church in Michigan is concerned, with the exception of a feeble tenure still retained in Detroit; it is practically blotted out; and, under such influences, can never be restored. Whilst residing in Adrian, a few persons interested in the Doctrines of the New Church, conceived the idea of forming a N. C. Library, for the purpose of lending such Books to all who might desire to read them; and in January, 1867, about twenty persons subscribed, and paid $80.00 for this purpose: which amount was afterwards considerably increased; and, with Books afterwards added; about 120 volumes were purchased for this purpose. This however includes a donation of a set of the Arcana Celestia by the Swedenborg Printing and Publishing Society of New York; and some other donations. As many as 25 different persons availed themselves of the use of this Library in Adrian; and about 90 volumes were lent out.

During my residence in Adrian, having the leisure and means, I made arrangements for publishing the series of Lectures on the Creation of the Universe, and the Flood, which, as previously stated, I had already prepared in manuscript, but could not get published. This made a volume of about 500 pages, entitled "The Two Great Books of Nature and Revelation; or the Cosmos and the Logos"; with a Lecture on the *One Religion*, and other additional matter. (See page, 270. Note.)

I had a thousand copies of this work printed and bound in Detroit; nearly all of which have since

been sold; the larger portion of them where I had delivered them orally. I also had stereotyped a Tract of 12 pages, (the type for which I set up myself), on *God and the Spiritual World;* and what is known concerning them, many copies of which I printed and distributed.

Soon after removing to Adrian, I finished the printing of a Liturgy and Hymns which I had commenced in Detroit, (intended for the use of that Society), which had been prepared under their auspices, and ordered to be printed for their use. This I did at my own expense, and with a press and type bought expressly for that purpose, but which when completed, they neither accepted or acknowledged. This Liturgy however was subsequently adopted by the Toronto N. C. Society, and is still used by them.

On leaving Adrian for Richmond, (with the consent of the contributors to it), I removed this Library with me; and whilst there, loaned 75 volumes to 25 different persons. Afterwards, on removing to Toronto, (Canada), as many as 160 volumes were lent to 58 persons, or families in that city. And not a single book has ever been lost; or injured, otherwise than by such wear as was unavoidable.

I remained about two years and a half in Richmond, where I preached and Lectured regularly every Sabbath; but, questioning my ability to successfully cultivate a mental soil composed mostly of Quakers, Spiritualists, Lutherans, Roman Catholics and the so-called Evangelists; all of

whom seemed to be so well satisfied with their present convictions, as not to care to know about any other faith, I doubted the propriety of remaining there; and having a very cordial invitation to accept the pastorate of the New Church Society at Toronto, Canada, I accepted it, and early in October, 1872, I commenced my work in that city.* But before continuing this record in relation to the New Church in Toronto, it may be well to briefly state something concerning its commencement in this region of the British dominions.

The first known receivers of the Doctrines of the New Church in Canada, were Mr. John Harbin, his wife, and her sister, (Miss Wheeler), who in 1830 left Salisbury, England, for Montreal, Canada. Mr. H. then being 37 years of age. He had been a Local preacher among the Methodists in England; but on receiving the Doctrines of the New Church, had, in 1827, been baptized by the Rev. T. Goyder, and soon after originated the New Church Society in Salisbury. These three first came to Montreal,

* Whilst living in Richmond, an article appeared in one of the city papers on a sermon I had recently delivered, in which article it was stated that the Vicarious Atonement was a "Hoax." This criticism produced a reply by the Rev. Thos. Comstock, (Methodis Minister), in which he defended the doctrine; and repudiated the term by which it was designated. This led to a long series of articles which appeared in the Richmond *Telegram*; (14 in all), between August, 1870, and January, 1871; in which, whilst no defence was made of the term "hoax;" I endeavored to shew the utter untenableness of the doctrine of Vicarious Atonement; whilst Mr. C. as confidently maintained it.

but remained there only during the winter; and after visiting several other localities, settled themselves in Chinguacouchy,—about 20 or 25 miles north from Toronto,—in Canada West, (now Ontario), where they resided some years, and where a Mr. Bagwell, (also an Englishman), had erected a very commodious Log Chapel, in which Mr. Harbin preached regularly; and soon there were known to be a number of scattered receivers of the Doctrines in various places. An effort was also made to obtain the services of a regularly ordained New Church Minister, to make a permanent, or temporary abode with them, but without success. On the 9th of January, 1842, Mr. Christopher Enslin writes from Berlin, (Waterloo Co., Ontario), and says: "Besides myself there is only one receiver of our Doctrines, and three occasional readers," but he says, "in the rear of Toronto, (some 70 miles from this), there are several receivers, having a regular preacher"; meaning Mr. Harbin.

And in 1844, Mr. Adam Ruby said there was an increased number of members and receivers, and the work goes bravely on.

In February, 1854, Mr. and Mrs. Harbin, sister and children, removed to Berlin; and with the few others then living there, constituted the first organic Society of the New Church in the Dominion of Canada. Thirty-two years afterwards (in 1877), that Society reports 208 adult members; and had the largest and best House of worship in that Town. In 1859 another small Society of the

New Church was instituted at Wellesly, a few miles distant from Berlin, which in 1877 contained 56 members, and had a House of Worship of their own. These two Societies consist mainly of native Germans, although they nearly all speak the English language. The following year (1860), a small Society was also instituted in Strathroy; composed mostly of English and Canadians. The birth of this Society was probably hastened by a rude and vehement assault which had been made upon a few professed receivers of the Doctrines living in the village: the most conspicuous of whom was the Rev. Rich. Saul, a Minister of the Primitive Methodist Church who had distinctly and boldly declared the change in his religious convictions; (to those of the New Church). This seems to have excited a united and intense feeling of opposition; and a determination if possible, to stamp it out, and extinguish it. In the *Christian Guardian* of August 24, 1859; published in Toronto; and in other religious periodicals, the following anathema was published; headed "Swedenborgianism in Strathroy."

"The Ministers, and certain laymen of the different Denominations in Strathroy and vicinity, have unanimously adopted the following Resolutions, for the purpose of counteracting the strenuous efforts made by the advocates of Swedenborgianism in this place, to circulate their literature, and disseminate their heretical views; especially among the young and more credulous of other denomina-

1. *Resolved*, 1st. That we, the Ministers and

Laymen of the different sections of the Church of Christ in this vicinity, deeply deplore the introduction of the Doctrines of Baron Swedenborg into our Country, and among our people, thereby unsettling the minds of the weak; and furthermore, that we give it as our matured and deliberate opinion that such doctrines are infidel and heretical in their character; and so dangerous in their tendency, as to render it extremely unsafe for the young especially to meddle with them. *Resolved*, 2nd. That whereas Swedenborgianism has doubtless received its chief sanction from the fact, that the leader of that party in this place, has represented John Wesley as being favorable to it; and the doctrines of Wesley as differing only slightly from that of Swedenborg; we deem it our duty to state that Mr. Wesley unhesitatingly declares the doctrines of Swedenborg to be "contrary to Scripture, to reason, and to itself;" and the whole to be the work of a disordered imagination; and that "if Swedenborg was inspired, he was inspired from the bottomless pit." Mr. Wesley further declares that the waking dreams of Swedenborg, are so remote from Scripture and common sense, that we might as easily swallow the stories of "Tom Thumb", or "Jack the Giant Killer": and the celebrated Richard Watson declares the whole system to be, "inadmissible of any rational defence." *Resolved*, 3rd. That we believe Swedenborg's idea of Heaven and Hell so absurd, low, and grovelling, and his absurdities so numerous as to render his whole system fearfully demoralizing in its tendency;

and should therefore receive no countenance from any of our people.. *Resolved*, 4th. That whereas the policy of Swedenborgianism is so perfectly Jesuitical, we, as Ministers and Laymen of the different Churches, enter our solemn protest against any person or persons holding Swedenborgian views; or favoring directly, or indirectly that abominable system, being members of our Churches, or Teachers in our Sabbath Schools; and any such being identified shall immediately be dismembered, unless amendment be solemnly promised; and furthermore, we are of the opinion that professing Christians of any of the orthodox Churches shew very great disrespect to the Bible; and are in danger of suffering spiritual injury themselves; and are setting an example that may prove ruinous to others by countenancing with their presence any Swedenborgian meeting. *Resolved*, 5th. That we, as Christian Ministers, feel it our duty to preach at all our appointments, the pure doctrines of the Bible against the grievous errors of Swedenborg; and earnestly invite the co-operation of all those who take the Bible for their guide, in discountenancing that fearful system. *Resolved*, 6th. That we join heartily and prayerfully in inviting all such as have been separated from other communities, through delusion by the Swedenborgian system, to recant their views, and to return to the bosom of their respective Churches, from which they were excluded. *Resolved*, 7th. That in order to preserve our respective Churches from any errors in doctrine, the officers and teachers in our Sabbath Schools

be subjected to a rigid examination as to their doctrinal views, similar to the examination to which the other public instructors amongst us are subjected; the time of such examination to be optional with their Minister in charge, and two of the oldest members of Committee. *Resolved*, 8th. That as the advocates of Swedenborgianism in this place strenuously exert themselves to disseminate their Books and Tracts among our people, thereby poisoning the minds especially of the young and more credulous, we urgently recommend that our people positively refuse to admit any of their literature into their families. *Resolved*, 9th. That the editors of the Strathroy *Times*, the *Christian Guardian*, the *Echo*, the *Canada Christian Advocate*, the *Morning Star*, the *Evangelical Witness*, the *Christian Messenger*; and all other editors favorable to our orthodox Christianity, be requested to publish the foregoing Resolutions in their respective Journals, accompanied with a brief synopsis of the leading Doctrines rejected by the Swedenborgians, together with some of their absurdities.

(Signed.)

REV. N. BROWN, Wesleyan Methodist,
" W. CHAPMAN, do do
" B. M. CLARKE, Episcopal do
" GEO. SHARP, Free-will Baptist,
" JAS. BASKERVILLE, New Connection Methodist,
" T. R. OWEN, Baptist.
" R. COWAN, M.D. Officiating Episcopalian.
" ROBERT PEGLEY, J.P. Methodist,
" C. NAPPEN. Methodist L. P.

Rev. James Cooper, Methodist.
" Richard Kerr. Do. R. S.
" A. N. Johnson. Edit. Strathroy *Times*.
" D. C. McIntyre, M.D. Baptist.
" Edward Dodge. Do.
" Joseph Little. Methodist."

These Resolutions will remind the reader very much of the days of the Spanish Inquisition; at least one could hardly think that the professors of such a religion belonged to an enlightened age; or that they regarded those whom they addressed as being any more intelligent than themselves. Such intolerance and despotism however could have no influence on the minds of those who might be prepared to receive the Heavenly Doctrines of the New Jerusalem.

But it may seem surprizing to the thoughtful mind that such an ebullition as the above, should have been produced by the visit of two laymen from Berlin; each of them delivering a Lecture on the Doctrines of the New Church, and then returning. What power there must have been in the few truths which they thus uttered to awaken such a storm of feeling; and such a combination of all their obtainable forces to put them down, and endeavor to stamp them out! And what could those few friends of the New Church do in such a case? Ostracised, excommunicated, denounced and vilified; and denied the privilege of even replying. It was well they could not also add the Stake, the faggot, and the *Auto da fe*. Replies were sent to some of these papers; but, as might have have been expected,

were refused insertion; whilst another long and virulent assault was made on the New Church in the columns of the so-called *Christian Guardian* by Elder Tucker. What remarkable courage and bravery they manifested in this crusade against a windmill, or less than a windmill; only a "*waking dream*," told by two travellers! And because these moral and religious forces were insufficient to subdue them; they subsequently resorted to these final and most convincing arguments of brick-bats and rotten eggs! Thus was the New Church inaugurated into Strathroy. Of course for a time it was repudiated; but who does not know that "Truth crushed to earth shall rise again"? It did so then. About five years from the time this onslaught was made, *i.e.*, in November, 1864, by invitation I made my first visit to Strathroy, and delivered three Lectures there, in the Town Hall. These Lectures were well attended, and seemed to make a favorable impression; the number of receivers had considerably increased, and at that time I baptized three adults and one child into the faith of the New Church, and administered the Holy Supper to twelve persons, all members of the New Church. A number of our Books were also disposed of. Since the Strathroy Society has been instituted it has been gradually increasing, and now they have a neat little Church building of their own; and there is no hostile feeling toward them from any quarter. The Toronto Society had its trials and persecutions also to pass through, although not of so severe a character as were those at Strathroy. In the sum-

mer of 1863 eight persons, receivers of the Doctrines of the New Church, met together at a private house to take action in regard to the propriety of hiring a suitable Room, or Hall, in which to hold meetings for public worship. Mr. John Parker, a receiver of the Doctrines, from London, England, was present, and being regarded as a suitable person, was invited to act as their Leader. They concluded to rent a Room belonging to the Mechanics' Institute, and hold religious services every Sabbath morning. At their first meeting eleven were present, which number soon increased to from 16 to 18: and when they advertized their meetings there were sometimes from 25 to 35 in attendance.

In due time a general meeting was called for the purpose of instituting and organizing a Society; when 25 persons were received into membership—this was in April, 1864; and in the following February, four more were added; in addition to which a number of others were becoming much interested in the doctrines of the church. During this time they had received but one Ministerial visit; this was from the Rev. Edwin Gould, of Montreal, who administered the Holy Supper to 16 persons; and baptized two children. Their room could scarcely contain the number of those who then attended. The Lecture delivered by Mr. G. was on the Resurrection. Many Books and Tracts were also sold and given away. In 1867, Rev. J. A. Williams, a Wesleyan Methodist Minister of Toronto, issued a Tract entitled "*Why I am not a Swedenborgian;*" in a letter to a friend, at the

request of the "Association of Wesleyan Ministers, in the city of Toronto." This Tract manifests a very superficial and imperfect knowledge of the subjects it attempts to discuss; and a pre-determined disposition to reject whatever was not in accordance with his stereotyped convictions; and is written in such a flippant and self-conceited style, as to make it to be really undeserving of attention. But, as it gave an opportunity of refuting some of the many widely circulated misrepresentations respecting the character and claims of the New Church; a somewhat full and elaborate reply was prepared by Mr. Parker, (the leader of the New Church Society); and the two Tracts were bound together, (and sold and given away), under the title of "*Good and Evil.*"

Two years later, in the "Home and Foreign record of the Canada Presbyterian Church," for November, 1869, another attack was made upon the Doctrines of the New Church. To this, there was published in Tract form, a response, bearing these words on its title page: "*Presbyterianism and Swedenborgianism;* being a defence and reply to a piece upon, and against, Swedenborgianism." &c., "By a member (not a Minister) of the New Jerusalem Church Society, of Toronto, Canada."

This was a trenchant and masterly rebuke, and refutation of the misconceptions and perversions of this assailant, as well as a turning of the tables upon him. To neither of these replies was there any response. After this, so far as outward and visible opposition was concerned, the New Church

in Canada had a season of rest. Rev. F. W. Tuerk, (formerly a Lutheran Minister) was ordained as Pastor of the Berlin Society in 1857; and consecrated as an Ordaining Minister in 1864. Mr. Edwin Gould was ordained as Pastor of the Montreal Society in 1862, and Mr. J. Parker, of the Toronto Society in 1868.

The Montreal Society is, and always has been, quite small; and has not had so severe an ordeal to pass through as have those in a Protestant community; the Roman Catholic Church apparently not regarding the New Church as sufficiently worthy of their notice to give it any trouble. A small society was formed at Port Elgin as early as 1859, with Mr. J. J. Lehnen as their Leader; but apparently without much active life; and owing to its members migrating to other places, it gradually passed away.

Receivers of the Heavenly Doctrines, however, soon began to multiply in numerous other places, mostly in the Province of Ontario; so that in 1862 it was deemed advisable for these collected, and scattered members to gather together in one body, and form an organization under the name of an *Association*.

At the first meeting, held in Berlin, 41 persons were present, from 20 different places; and 37 by proxy, from six additional places. This Association was an entirely independent body, and was organized after the pattern of the English Conference, to, and from which, it sent and received yearly addresses. But at the Tenth meeting of the Asso-

ciation, held in Berlin in 1871, it was Resolved to apply to the General Convention of the New Church in the United States to be received into its confederacy of Associations, in common with them. This was accordingly done.

My second visit was made to Strathroy in Jan. 1867, when I delivered five Lectures; preached twice; Baptized two adults, and administered the Holy Supper to 15 Communicants. In September of the same year, I again visited Strathroy, when I delivered three Lectures—preached once; baptized one adult, and administered the Holy Supper to 18 Communicants. On my next visit, in October, 1869, I preached twice, and Lectured six times: Baptized two adults; and administered the Holy Supper. Again I visited Strathroy in May, 1872, and preached once; Lectured four times; Baptized one adult, and one infant; and administered the Holy Supper to 17 Communicants. I have already stated that I visited and Lectured at Chatham four times to good audiences; persons sometimes coming from a distance of from 12 to 20 miles to attend them. All this was previous to my going to Canada to live; or even thinking of going there. In May, 1872, I received an invitation to make a Missionary visit to Toronto, which I accepted, preaching there twice; and delivering a Course of eight Lectures on the Doctrines of the Church, to good and attentive audiences. The Toronto Society at this time had a neat and convenient little Temple, which will seat about 200 persons, with a School room in the rear, and in a very

desirable location. This building was erected, and dedicated in 1870, after a long and labored effort. At first it stood upon a Lot having but 40 feet frontage (on Elm Street); but 20 feet more have since been purchased, which adds much to its pleasantness. The Society here has undergone many vicissitudes and changes; but still continues its stated meetings for worship. Soon after my arrival in Toronto, to reside, in October 1872,* I commenced the delivery of my Course of Lectures on the Creation of the Universe, &c. These did not draw out as large audiences as they had done in the States; nor were they noticed by the Press. Indeed neither the mental or religious atmospheres appeared to be receptive of ideas so far in advance of the standard dogmas of the times; still there were some that were made glad by them. There was also much to do in organizing the Society, which for some time had been without a Pastor.

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*About this time the Society in Detroit, (Michigan), had completed their new House of Worship on the S. W. corner of Cass Avenue and High Street, a very eligible and pleasant location, on a Lot 75 feet by 100, the cost of which (without the building) was $4750.00. Attached to the main building are rooms for Sabbath School and other Church uses; the whole having quite an attractive aspect both within and without. The records of their Society say, that "To day (November 3rd, 1872), our new Temple was formally dedicated by the Rev. Jabez Fox, assisted by the Revs. A. O. Brickman, L. P. Mercer, and E. S. Hotham." The latter (E. S. Hotham), was not, nor ever has been an ordained Minister of the New Church, although he officiated for this Society for a short time as their Minister.

But eventually we all got into working order, and the prospects were by no means discouraging. I preached regularly every Sabbath morning, and delivered Lectures in the evenings, during the winter; visiting also, and Lecturing at such of the surrounding towns and villages as facilities were afforded for. In February, 1873, I visited Strathroy again, preaching there once, and delivering six Lectures; also administering the Sacrament. And in the next month, (March), by special invitation, I went to Berlin, and delivered six Lectures on the leading Doctrines of the Church. The English speaking portion of the Community had requested this; as Mr. Tuerk usually preached in German. These Lectures were well attended, and gave very general satisfaction. As an illustration of the popular prejudice against the New Church in Toronto, the *Globe*, the leading paper in the Province, if not in the Dominion, refused to publish as an advertisement, the notice of our Sabbath evening Lectures, it was only by a very strenuous effort; and perhaps the fear of the consequences that refusal might produce, that this intolerance was overruled. The same thing occurred the following year in Montreal:—One of the papers there, professedly the most liberal, also refusing to publish the advertisement of a New Church Sermon! In the following June, (1873), I preached one Sermon, and delivered one Lecture in the village of Wellesley, whilst the Canada Association was in session there. In January of the following year, again by invitation, I delivered a Course of seven Lectures in

Berlin, and preached once; and the following month, visited Stratford, and delivered three Lectures there, in the Town Hall. These Lectures attracted a good deal of attention; a Baptist, and a Methodist Minister attended them, and at the close of each Lecture asked a multitude of questions; and made remarks intended to prejudice the minds of the audience; although it was evident they felt discomforted, this continued till near 11 o'clock on one evening. But the impression made was not favorable to them, Three months afterwards I was invited to return to Stratford, which I did, and gave three more Lectures; but the Ministers did not present themselves again; although indirect efforts were made to arouse a feeling of opposition to the New Church. If these visits could have been continued for awhile, there was every reason to believe that an influential society might soon have been formed: but the time had not yet come. In July, (1874), I preached on one Sabbath in Montreal; and in October following delivered three week-day Lectures in Toronto in review of a Course of Lectures on the Creation, delivered by Prof. Hirschfelder, in the University in that city, in March, 1873, and afterwards published. These Lectures appeared to be intended as an antidote to the views presented by me in my Lectures on the same subject delivered the year previous. Prof. H. assuming in his Lectures, that the Creation which Geologists teach, was all swept away, and destroyed; and a waste and chaos ensued; and that it was from this that our present vegetable, animal

and human creations were produced in six days as literally and historically recorded in Genesis. A reporter of the *Mail*, (one of the daily papers published in Toronto), noticed my Lectures in review of this theory very favorably; which called forth a very lengthy article from Prof. Hirschfelder in defence of his views, and in contravention of mine. I would have replied to this through the same channel, but the editor positively refused to permit me.

Soon after this, (in Sept., 1874,) Prof. Tyndall's address at Belfast was published in many of the Papers, which led to many editorial comments: amcng them the Editor of the *Nation*, (a weekly literary paper of Toronto, under the control of Goldwin Smith); in which the Editor says, "Does he (Tyndall), really believe that if the decaying civilization of ancient Rome had continued; and Christianity had never been, that Science would have benefitted by its continuation?" And that he (Tyndall), seems to have forgotten that it was not one of the despised Christians, but the Caliph Omar, of the enlightened Arab race who committed to the flames the literary treasures of Alexandria. This produced a somewhat caustic and hostile reply from a correspondent over the signature of C. Rice, claiming that this outrageous and atrocious act was *not* done by order of the Caliph Omar; but "by the *Christian Bishop*, Theophilus; who also demolished the Temple of Serapis; reducing it to a heap of rubbish:" and attributing every act of vandalism, intolerance and destruction to the influence of

Christianity; and of all progress, refinement and civilization to an atheistic science! This was not permitted to pass without an able and talented criticism by the Editor; yet, as I thought, without reaching the real point of attack, which was Christianity itself; therefore I wrote the following reply, which was readily inserted.

THE INFLUENCE OF INFIDELITY AND CHRISTIANITY COMPARED.

To the Editor of THE NATION.

SIR,—I feel moved to say a few words, by your permission, in reply to some very bold and unmistakable sentiments, presented by your correspondent from Perth, growing out of previous notices of Prof. Tyndall, which I think calculated to produce erroneous impressions. I will follow them in the order in which they are presented. The query as to whether science would have been benefitted by the decaying civilization of Rome, had Christianity not been introduced, is answered by the admission that it would not. But, if a decaying civilization would not benefit science, would science benefit a decaying civilization? Or could it exist in such a soil? Or could it take root there and grow? Evidently it could not; for in other lands, where there had been an advanced civilization, and no Christianity, as in Egypt, Greece, Arabia, and even in Rome before the Christian era, civilization had become well nigh effete, and the people degraded and sensualized; idolatry and superstition had cast their deep shadows over lands that had once been magnificent in beauty and in works of art; and the

science of Pythagoras had been superseded by that of Tycho Brahe, and Ptolemy. Science in itself has no creating life in it—nor even any self-sustaining life—but was, and is, inert and dead. Why, therefore, attribute the decadence of the Roman Empire to the introduction of Christianity? Besides it could not properly be called Christianity at this time: for what went by that name was only the heathen idolatry, with Christian names appended. For as Mosheim very truly says of the fifth and succeeding centuries — "it was difficult to tell whether Paganism was most Christianized, or Christianity most Paganized." But this is true, that wherever, and in the degree that the Scriptures have been freely circulated, Science has found a foothold; has taken root, expanded and grown. If this is so, it disposes of the first part of your correspondent's objection. And in reply to the question raised concerning the Alexandrian Library, it may be said that perhaps it is not fair to take Gibbon's statement unqualified; that the Iconoclasts who destroyed the Temple of Seraphis under the instigation of a so-called Bishop of a Christian Church and by authority of a so-called Christian Emperor, did also destroy a vast number of books and manuscripts there, need not be denied; any more than that subsequently a greater number still was destroyed by the Saracens; nor was there much to choose between the Emperor Theodosius or his Bishop Theophilus, and the Caliph Omar. A true Christianity should not be held responsible for any such outrages. But the animus of your correspondent

towards the Christian religion is very observable throughout, and it leads him to a false position in regard to it, and to false conclusions. Thus he says, "There is no religious hypothesis in existence verifiable by experiment." That is, I suppose, it cannot be put in a crucible and melted, or proved and analyzed by chemical tests. Well, I suppose not. Still, I think there *is* a way of testing and proving it; and it furnishes itself the means for doing it. Thus, in one place we read, "With what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again." And "By their fruits ye shall know them." This is the *experimentum crucis;* and it is a most perfect one. But let us adopt the method suggested by your somewhat dogmatic correspondent, of changing a word in his lemma, and read it thus:—"There is no *scientific* hypothesis in existence verifiable by *principle*." Science is mere *fact;* and sciences are but accumulations of *facts;* there is no law of *causes;* no philosophy of principles; it is simply a dead fact, and nothing more. It does not make people *better;* it has no tendency to do so; it has no vivifying power in it; or any moral or religious influence. A man may be a learned scientist and yet be a thief, an adulterer, or a murderer, without the least compunction; but not so with a man who is religious in the proper sense of that word. Then we are asked, "Are there any beliefs implanted in the *universal* consciousness of man, as a fact?" I should be content to answer *No;* any more than there

are any scientific facts thus implanted in the universal man. The child, when born, knows no more of science, than he does of religion. In fact he knows nothing; but is born with a capacity for knowing, and with faculties for receiving both natural and spiritual knowledge; but they must first be communicated, or taught, and provision is made for both. Science is no more innate than religion is; therefore, again to paraphrase your correspondent's language, I must say: "The infant has no scientific beliefs, and if taught none, like a Hottentot, or a New Zealander, he would live and die like them, without any." Nor are either scientific facts, or religious principles or ideas self-ingenerated, but *revealed*,—the first to his *physical senses*,—for man does not create the facts he sees; and the other to his *mental faculties*, for man never created the idea of a God, of a spiritual world, or of his having a human soul. The facts of science he receives, as they are revealed to him by the organs of sight, hearing, feeling, and the lower frontal organs of the brain. The truths of religion he receives by corresponding mental faculties, and the higher frontal and coronal regions of the brain. And both these classes of mental faculties are capable of perversion—the one may run into the vagaries of the atomic theory, the eternity of matter, self-creation, or other absurdities; whilst the other may run riot in persecutions, witchcraft, or other forms of fanaticism. And so, to shew the superiority of science over a true religious faith it is sagely argued, that "the material

universe exists to-day because it existed yesterday," and therefore there is good reason to believe that it existed always. So man exists upon the earth to-day, because he existed yesterday; and hence there is good reason to believe that he existed always. But did the earth exist ten thousand years ago *in the same condition that it does to-day?* Was there not a time when neither man, animals, nor vegetables existed upon it? Was there not a time when neither the Alluvial, Tertiary, nor Secondary formations were in existence? Was there not a time when the primitive granite was in a state of fusion? In a gaseous state? Even when it was invisible and imponderable? And if so, did it always exist? And if not, was it *not* created? And "if we have no reliable guide but the senses," of what use is that portion of the brain which rises above the perceptive organs of the physical senses? And if these are, or ought to be quiescent, it would indeed be folly to speculate about the "Infinite," when all our researches ought simply to be confined to the pleasures of animal recreations, and the delights of our sensuous appetites. Your correspondent from Perth does not do well to draw his conclusions from falsified or perverted views of religion, any more than it would be just to judge of a true science from the opinions which prevailed in the middle ages, or even the later crudities of Tyndall and Darwin.

Yours, &c.,

G. FIELD.

Toronto, 26th October, 1874.

Mr. Rice replies to this, by assuming that what was *called* christianity, *was such*, and that there was no other; and that it was not true to say that science has only found a home and encouragement where the Sacred Scriptures have been freely circulated and cherished; for he says, "Science took root, expanded and grew, centuries before the Scriptures had an existence, the oldest books having been written in the time of the Jewish Kings." And that "since the advent of Christianity the same thing has occurred where the Scriptures have never been known." And that "it is doubtful whether the Scriptures ever would have been circulated had not scientific scepticism and doubt, prepared the way for a more free enquiry into the dogmatic teaching of the Church." Then he calls what I say about science being but an accumulation of *facts;* and possessing no law of *causes;* or philosophy of *principles*, and as having no tendency to make people better; or as possessing any vivifying, moral, or religious influence; "jargon," and "unmitigated nonsense"! "One would think (he says), the writer had just made his escape from the Asylum." Then, after a further laudation of scientific infidelity, and its moral status as compared with that of the Christian world, (still assuming that Christianity so-called is the standard of a true religion); and repudiating any known belief either in a God, a spiritual world, or the human soul, he concludes by expressing his regret that he has occupied so much space "in trying to winnow a few grains of wheat from a car-load of chaff."

To this I sent the following response, which was duly inserted in the "*Nation*."

THE RELATION OF RELIGION TO SCIENCE AND CIVILIZATION.

To the Editor of THE NATION.

SIR,—After so rude an onslaught as I have already experienced at the hands of your doughty correspondent of Perth, you may perhaps have thought that I should hardly dare enter the list again against so formidable an opponent; one who reminds me of a man, who in a state of undue elation, once said, "I came down from Heaven, I am forty feet high, and I weigh a ton and a half." Nor, sir, do I really wish to do battle with such an Ajax, or Achilles, or attempt—

"To break a lance against Ithuriel's spear."

I shall therefore omit all reference to that peculiar style of bravado and contempt which I trust may be found to be the exclusive province of those only who repudiate with so much disdain the courtesies and amenities which characterize the language and the tone of the Christian gentleman; and with your permission notice a few of the points raised in regard to the relation which religion and science bear to each other. The first point is: that science is in no way dependent upon religion for its support, or propagation; but flourishes independently of it; or rather that religion serves to extinguish it; although sometimes it prevails in spite of it. But surely it must be allowable to distinguish between a true and a false philosophy. A false religion will sustain and encourage a false philosophy, as it did that of

Ptolemy; but not a true philosophy, as that of Copernicus or Newton; which a *true* religion *would* sustain and cherish. This will always be found to be true. But as the difference between a true and a false religion might not be agreed upon, I will substitute this alternative by saying the Bible, instead of a true religion, and put the position thus: Science flourishes wherever the Bible is allowed freely to circulate, as may be seen by reference to all Protestant countries; but the Bible does not (nor is it permitted to), circulate freely, under the auspices of science. This was made manifest in France under the rule of the Academy of Sciences, the Encyclopœdists, and at the French revolution. And when I say the Bible, I say it as *a whole*, and the influence as such, which it exercises, and the effects which it produces wherever it is freely read. Nor do I think that this position can be controverted.

But, your correspondent says that "Literature, Arts, and Science flourished among the Saracens, when the Christians had no better mode of curing diseases" than by the relics of the dead, etc. But this is not the true religion I mean, nor the result which would be produced by the free and unrestricted reading of the Scriptures in the vernacular tongue. And yet we are told that "Literature, Arts and Sciences" flourished at the same time among the Saracens. And this is the way they flourished: Genghis Khan, during his lifetime is reported to have put to death, or caused to be slain, more than fourteen million human beings! Was *that* an evidence of advanced civilization? And

Tamerlane, who succeeded him, was scarcely less brutal and savage. Could literature, arts, or science, make any progress whilst the earth was thus being depopulated? Then we have the ravages and the slaughter of Alaric, and of Attila (the scourge of God;) and the widespread havoc and ruin effected by the Huns, the Goths, and the Vandals, who, with the Saracens, rather helped to lay the world in ruins, than to advance either science or civilization Then we are told that "at the advent of Christianity the civilization of the old Roman Empire was at its zenith." Why then did it not continue to flourish? Did the fact of a few simple and illiterate men and women, professing a new religion, put a stop to it? An event regarded as one of so little importance as scarcely to be even noticed by a heathen writer of the times, and which could in no way have affected the literature of the age, before the fourth or fifth century; and then, as in reality was the case, Christianity became a convert to Paganism rather than Paganism to Christianity; it is very difficult to see what responsibility attaches to the Christian religion for the decadence of literature or civilization. If Christianity had *not* been captured by heathenism, and dragged down by it, the long dark night of ignorance and semi-barbarism would not have set in. But what is the evidence that "at the advent of Christianity the old Roman Empire was at its zenith?" Was it manifested in its tolerance, its justice, its clemency, or any ennobling virtue? Read the Acts of the Apostles and the Epistles; read the

letter of the younger Pliny to the Emperor Trajan, which is one of the authorities your correspondent cites, is forced to admit is genuine, (I mean the ex-reverend Robert Taylor, author of the "Devil's Pulpit," and the "Diegesis;" though he calls in question the testimony of Tacitus;) and in what way did these *noble Romans* treat these poor simple-hearted, devout and loving men and women who worshipped Christ as God; they drove them from city to city; they cast them into prison; they scourged their naked backs; they cast them to the lions; had them torn to pieces by dogs; or smeared with pitch and set fire to, to illuminate Nero's gardens.

Even this gentle Pliny, by his own account, put to the torture two women (deaconesses), to make them confess; but he says, "I discovered nothing beyond an austere, an excessive superstition." And this was the civilization which is so vaunted, as so superior to the one which has been fostered under the influence of the circulation of the sacred Scriptures! Let it not be retorted that as bad things have been done in the name of the Christian religion; such things have never been done where the Scriptures have been freely circulated and read. Although, in such case, great wrongs have been inflicted; and those, because those Scriptures were read under the false ideas which had been inculcated by the Pagan doctrines which had been incorporated into the creeds of professing Christians. If those Scriptures were read in their spirit and their life, there would be no persecutions or bitterness; but civilization, science and art would expand and

flourish under their influence, as all nature revives under the warmth and light of the sun. And although *this* has not yet been proved, it *has been proved* that civilization, literature, science and art have, and do, flourish most wherever those Scriptures are read and loved. And although there is an antagonism at this day between the teachings of science and the alleged teachings of Divine Revelation, the antagonism is not really between Science and Scripture, but the falsified interpretations of Scripture. When the nature and character of the pre-historic languages are better understood, the true intent and meaning of the prophetical and historical style of the Scriptures will, in the same degree be better understood also; *i. e.* that which is called Scripture history. And this we are already approaching; within the past century the researches that have been made in Egyptology, and in Archæology generally, especially in Hieroglyphics, is a step in that direction. And when we reach the purely symbolic language we shall see and understand the true meaning of those records which were originally written when *all the earth was of one language*; and when it was disrupted, we shall, in tracing it through the long ages of its transition periods, be able better to understand the earlier history of the Hebrew and Israelitish people. We shall also learn that "the oldest books" were not "written in the time of the Jewish kings," but that there were other books of greater antiquity, some of which are referred to in our existing Scriptures, but which have long since been lost. Among these are the

Book of Jasher; the *Wars of Jehovah;* and the *Prophetic Enunciations;* to say nothing of the Jehovah Documents; the Elohim Documents; the Generations of Adam," etc., etc.

It would occupy too much of your space for me to enter into the proof that *Science* of itself is dead; but it is so; it cannot even be said to be a *Truth;* but only a *Fact;* for a truth involves a *principle,* which has a living power within it; but a mere fact has not. *Philosophy* is not dead, for that includes an active principle, a reason, a cause; but *Science* is only the conclusion arrived at; and is stationary —immobile. And as to the "idea of a God, a spiritual world," or a "human soul," I must for the same reason, pass them by with the observation that whether they exist objectively or not, they certainly do subjectively; and I mean to say that even so, man never could or would have created the idea of them. And as to Creation, I do not believe that the world was created out of nothing any more than I do that it eternally existed; nor do I present my remarks as a defender of "orthodoxy" so called.

With these remarks I leave your redoubtable and heroic Philistine, who

> "To his own prowess all the glory gave;"

Only regretting that he should have taken up so much time, and wasted so much powder, in shooting "snipe," "when buffalo were within range."

G. FIELD.

Toronto, Nov. 16, 1874.

Mr. Rice replied again, but in so venemous, contemptuous and abusive a style that the editor refused to insert it. Then he wrote again in a more moderate and subdued manner; but all the time taking shelter behind the assumption that a perverted and falsified system of Christianity was the true religion; and by indulging in sarcastic and acrimonious retorts and recriminations, when he was unable to answer a question argumentatively; or to refute its point by reason or by proof. Still he did not talk so proudly as at first.

This subject attracted the attention of some of the most intelligent and literary minds in Canada; one of whom, in a communication to the editor, after alluding to the "abusive letter" of Mr. Rice, gives him a problem to solve on the subject of Evolution, which would have puzzled him to answer. This was almost the only time or opportunity I ever had to get a hearing in a Toronto paper. About the middle of December, 1874, arrangements were made for me to go to the village of Streetsville, and deliver three Lectures on the Doctrines of the New Church, in the Town Hall; which I did; my subjects were, the True idea of God; human redemption, and the resurrection. The doctrines were entirely new to the people; and there was nothing particularly inviting in the outlook; and not much of an audience was expected; but the Hall was comfortably filled at the first Lecture; with more at the second; and was crowded at the third; and the people seemed to be quite interested: the Ministers not having had time

to interpose their dissent. The following month (January, 1875,) I was sent for to Berlin, to preach the funeral Sermon of Mrs. Harbin, widow of Mr. J. Harbin, whose family, as already noticed, were the harbingers of the New Church in Canada, and in June following, whilst attending the annual meeting of the Canada Association in the same Town, I lectured once and preached once. At the time of my going to Toronto, the Society were not suited with the Liturgy they were using, nor any other that they had seen. I had shortly before finished printing the one that the Detroit Society had ordered for their own use, including also a collection of Hymns; but which, when sent to them they neither accepted nor acknowledged. I presented a copy of one of these to the Toronto Society for their acceptance; which, on examination, they were pleased with, and at once adopted. But as there were not a sufficient number of Hymns, and no Chants, a Committee was elected by the Society to review an enlarged and improved collection which I had prepared as a substitute for those then used. After a long, and careful examination, and, to some extent, revision of these Hymns, they were reported to the Society as well worthy of their adoption. The Society at once made arrangements to have them printed and bound for their use, in a neat and ornate style; and in November, 1875, they took the place of the former Hymns in their public worship; and were received with much satisfaction. This was accomplished whilst as yet it was regarded as very doubtful whether either the Con-

vention, or the Ministers' Conference, would agree upon their proposed religious services. Early in the following year, having heard that some Lectures on the Doctrines of the New Church would be favorably received at Mount Forest, I wrote to obtain further information: but could not learn that there was a single person there who either knew, or cared to know, anything about the New Church in that neighborhood; but being advised that it would be well to make the effort to introduce them, I sent an advertisement to the editor of one of the papers published there, that I would deliver three Lectures at the Town Hall, (having previously engaged it for that purpose), on the evenings of February 15, 16 and 17th, 1876. I accordingly arrived there in due season, and at the appointed hour wended my way to the place of meeting, with no apparent prospect of a single hearer; but there was a very fair attendance; and I presented my, to them, new views, to an attentive, if not receptive audience. At its conclusion two or three persons desired to present questions to me concerning statements which I had made, that were intended to be refutations of them. I distinctly stated that I did not come there to argue, or discuss the doctrines with them; but simply to present them; and they would accept, or reject them, according to the evidence I gave of their truthfulness. But this did not suit them at all; they were resolved that I must answer their questions, and so I did as well as time would permit. The second Lecture was better attended than the first one: there were three Ministers attending

them, (Church of England, Presbyterian, and Methodist). At the close of the second Lecture, the Presbyterian Minister voluntarily came forward and spoke to the audience in the most laudatory manner of the Lecture, saying that it was all true; and more too.

At the close of the third Lecture, when the interest seemed to be increasing, the subject being on the Resurrection, the same Minister came forward and spoke of the views presented in the highest terms of approval; and said that there was a strong desire on the part of many that I would come again and deliver some more Lectures.

What was my surprise however to learn, after I had returned home, that this same Minister had given notice to his congregation that he would deliver two Lectures in review of mine, which he said were an insult to the intelligence of the people of Mount Forest; for that, according to them, "God Himself was dethroned"; and that he had "no patience with such people"! and using much hard and censorious language: his object being to prove that there were three separate and distinct persons in the one God.

This Sermon was published in full in the Mount Forest *Examiner*; in which paper an abstract of my own Lectures had appeared. To this I sent the following reply, which duly appeared the next week:

MR. FIELD'S REPLY TO REV. J. FRASER.

To the Editor of THE EXAMINER.

DEAR SIR—I notice in your issue of the 25th inst., that the Rev. J. Fraser has delivered a very

critical sermon in review of the first of my three Lectures recently delivered in Mount Forest. You will not, I trust, therefore, think it unreasonable if I ask your permission to reply to some of the more salient points of objection now made by Mr. Fraser to that lecture. Mr. Fraser, it seems, fully concurs with me in the acknowledgment of the Deity of the Lord Jesus Christ; that he is eternal, omnipotent, omniscient, creator, and, "over all, God blessed forever." And that as such He is a distinct personality; but, says Mr. Fraser,—one of the three distinctive persons—and, not to leave us in any doubt about what he means by the word *person;* he defines it as "a being who is independent in action—has free will in choice; has a reasoning, self-determined power within him, and is responsible for his actions and volitions." And there are *three such persons to constitute one God;* that the second person is a distinct individual—"a living, moving independent agent—apart from God the Father," (the first person): as much so as two men are distinct and separate from each other. Now, if I should ask which of these is God? Would the answer be, neither of them alone is God; but that each is a third part of God? Surely not. Then is each one alone, by Himself, God? If so, *is He the only God?* —if not, then there must be more than one God! If each is an independent Divine Person and each is God—how is it possible that there is but one God? If God is infinite, is infinity divisible into *three infinities?* If not, can each be infinite? Or is one Divine nature common to the three? If so,

is it not like three men with *one soul to the three bodies*? But have they one nature in common? Is not the Father's nature full of vindictive justice, demanding a victim to satisfy His justice? Has the second or third person any such stern or indignant feelings to be satisfied? Is not the Son represented as suppliant and interceding? Has the *Father* any such characteristics? What feelings are in common between them, or, in what respect do such opposite qualities constitute equality, or oneness, or present the idea of a God in whom there is no variableness, nor shadow of turning? How forcible and to the point is the language of a clergyman of New England, who says, "To say that God exists in three persons, is to say there are three self-conscious Beings; and the conception is produced instantly in the mind, of three Gods. You may protest that you are not using language in its common acceptation; but what does the protest avail, if you go right on and assign such offices and functions as inevitably beget the notion of three self-conscious actors in the believer's mind? Is it the words on his lips, or is it the inmost thoughts of your heart that God regards in worship? We may say: 'One God' with the mouth all day, and all night; and yet, if the attitude of the soul within is toward three Persons, each with an independent, self-consciousness, and each having Divine attributes, then the motions of the mouth are as empty sounds, while the act of the soul is an unblest idolatry." The highest and truest idea we can have of God, is, that

He is absolutely and indivisibly ONE. One in Essence, and One in Person. No such words as three persons, or their equivalents, ever occur in the Scriptures; and it is only by a sensuous thought that we attribute personality to the names of the three essentials which constitute the One person of the Lord.

The Jews had in their Scriptures three distinctive names of their One God—*Jehovah, Elohim,* and *Ruach,* answering to Father, Son, and Holy Spirit, of the New Testament; but the thought never occurred to them that there were three persons in their Monotheistic worship, because the words do not convey any such meaning. The Hebrew word, *Ruach,* answers to the Greek word *Pneuma*: its literal meaning is *Breath*; but as breath is the sign indicative of *Life,* it therefore stands for Life; and as such is rendered *Spirit,* from the answering Latin word *Spiritus.* Thus, the Spirit of God is the same as the Life of God, or the Breath of God; *i. e.*, His proceeding, outgoing life, as in Gen. i., 2: "The Spirit of God moved upon the face of the waters": *i. e.*, the Breath (*Ruach*) of God, emanated, or flowed forth from Him. But that Breath (or Spirit) was not a *person!* So the Greek word *Pneuma,* translated Spirit, or Ghost, is also Breath; as when Jesus breathed on his disciples, and said: Receive ye the Holy Breath, Spirit, or Life. He did not breathe a *Person* on His Disciples! Nor, when He said He would baptize them with the Holy Spirit, (Breath, or Life), did He mean that He would

baptize them with another Divine Person. It is true that the Spirit, and the Holy Spirit are often *personified*, but that does not constitute them real, or actual persons. Personification is the constant language of Scripture. Death is personified, Sin, Wisdom, Understanding, etc., etc., are personified, or are addressed as persons; but they are not persons. So also the *soul* is often addressed as another person: as—"O my soul, come not thou into their secret." "O my soul, thou hast trodden down strength." "Why art thou disquieted, O my soul?" etc. Nor does the word *Father*, in the language of Scripture, any more necessarily convey the idea of personality, than the word *Spirit* does. The Father is the all-begetting life; the inmost cause of action. When our life is like the Divine life, because received from it, and appropriated, then God is *our* Father, and *we* are His children; but not in a personal sense. But when we do the works of the Devil—then the Devil is our father; but this is not personal either. And when we say, "the wish is father to the thought," we do not mean that the "wish" is a *person*; but it is the inmost moving spring of action, and the generator of the thought. And when the feelings and the thoughts are in unison, they act as a one. And this is fully and beautifully explained by the words of the Lord in answer to Philip, who wanted to see the Father: "He that hath seen Me, hath seen the Father; I and the Father are One. The Father is in Me. The Father that is within Me doeth the works," etc. But the rebuke of the Lord

is as applicable now as it was then: "Ye neither know Me, nor My Father." But the Son, or the Divine Humanity, brings forth the Father to view, as the body does the soul, for the Father is in the Son, as the soul is in the body. And the Father sending the Son, is but the innermost Divine life descending into the outermost manifestation, which was when the WORD was made Flesh, and dwelt amongst us; it was not one God sending another God, or one Divine person sending another one; but it was by *Jehovah Himself assuming Humanity*, by birth in our world. All the Prophets announce this; they all declare that *Jehovah Himself* would come to be our Saviour and Redeemer. There is no mention in the Old Testament of any then existing Son of God; or any Holy Spirit; but the Humanity He assumed in the world, it is said, "*shall be* called the Son of God." Nor do they speak of any then existing Holy Spirit, (or Ghost); but of the Spirit of God, and the Breath of God; for the "Holy Spirit was not till Jesus was glorified", or till He had made His Humanity Divine. The Blasphemy against the Holy Spirit is the profanation and rejection of the Divine life, (which is the life of the Divine Son or wisdom), when done wantonly and wilfully. It is indeed singular and even astonishing, when the Scriptures are so plain, explicit and emphatic in teaching us, that Jehovah our God is One Jehovah; and that "thou shalt know no God besides Me": that "I am Jehovah, and there is none else." "There is no God else beside Me, a just God and a Saviour; there is none

beside Me"—that men should have multiplied other Gods, or have divided the One God into three; when yet the word Jehovah itself is not only absolutely singular, but does not even admit of a plural form. And this One Jehovah is constantly declared as *Himself* coming to be our Saviour and Redeemer. And when He came into the world and took upon Him His new name, JESUS, (or Saviour), then was fulfilled the prophetic enunciation: "And it shall be said in that day, Lo, this is our God; we have waited for Him, and He will save us; this is Jehovah, we have waited for Him, we will be glad and rejoice in His salvation." "We have found Him," said Philip, "of whom Moses in the Law and the Prophets did write." And the Lord Himself, "beginning at Moses, and all the prophets, expounded unto them, in all the Scriptures, the things concerning *Himself*." And they did not understand it then, any more than men understand it now, for the Lord said to them. "O fools, and slow of heart to believe all that the prophets have spoken."

Had I time, or did I think you could spare the space, I would show how utterly unfounded is the comparison of the Doctrines of the New Church upon the assumption of Humanity in our world by Jehovah, to the teachings of Sabellius, or the Patripassionists—it has already been refuted more than a score of times; and because men will not learn before they accuse and condemn, may yet have to be done as often again. Let this suffice for the present.

Yours, very truly, G. FIELD.

To the above, the Editor, who is a member of Mr. Frazer's Church, cautiously added the following wise suggestion:

[Ed. Note.—Though not endorsing the above views, we feel bound in all fairness to Mr. Field to give him full space in our columns for their expression. All we would desire to say to our readers is this—honestly and candidly compare the respective systems presented in our issue of this and last week, by the *common standard* claimed by both disputants. Apart from all mere human reason and assertion, which of the two has more fully exhibited the truth as it is revealed in the Holy Scriptures.—Ed. Ex.]

To the above Mr. Frazer made no reply; but shortly afterwards the Rev. H. L. Yewens, of the Church of England, who attended my Lectures, felt an irresistible desire to silence any heresy or schism which might creep into his Church; he therefore sent the following communication to the *Examiner*, which appeared in due season.

SWEDENBORGIAN THEOLOGY.

To the Editor of the Examiner.

Dear Sir.—The Rev. Mr. Field, in his lecture in this place some time ago, on the Idea of God, spent a large part of his time in endeavoring to make it appear that the Doctrine of the Holy Trinity, as received in the Church of Christ, is unreasonable. I will not now dwell upon what struck me as the needlessly mischievous tendency of that part of his lecture, nor upon other points in it open

to criticism; but there is one point which is repeated in his recent letter, in your columns, upon which I would like to make some remarks.

It is expressed in the letter thus: "The Jews had, in their Scriptures, three distinctive names of their One God—*Jehovah*, *Elohim*, and *Ruach*, answering to Father, Son, and Holy Spirit in the New Testament." This, if true, is a most important fact. Let us test it by two distinct lines of enquiry.

It is certainly reasonable to say, that, if the above assertion be true, we may, in all cases, where "ELOHIM" and "JEHOVAH" occur in the Old Testament, put in the place of "GOD" and "LORD," by which they are represented in our English Bible, the new Testament synonyms (on this theory) of "Father" and "Son." Let us see, by a few instances, how the theory works. First, I will take a few examples from the first three chapters of Genesis:

CHAPTER i., 1—2. "In the beginning the *Father* created the heaven and the earth. * * * And the Spirit of the *Father* moved upon the face of the waters."

CHAPTER ii., 2. "And on the seventh day the *Father* ended His work which He had made."

4. "These are the generations of the heavens, and of the earth, when they were created, in the day that the *Son Father* made the earth and the heavens."

16—17. "And the *Son Father* commanded the man, saying, Of every tree of the garden thou mayest freely eat; but of the tree," etc.

CHAPTER iii., 1. "Now the serpent was more subtle than any beast of the field which the *Son Father* had made. And he said unto the woman, Yea, hath the *Father* said, ye shall not eat," etc.

Now let us make a few selections from later books of the Old Testament:

PSALM ii., 7. "I will declare the decree; the *Son* hath said unto me, Thou art my Son; This day have I begotten Thee."

PSALM vii., 1. "O *Son*, my *Father*, in Thee do I put my trust."

ISAIAH, xi., 1—2. "The Spirit of the *Son Father* is upon me: because the *Son* hath anointed me to preach good tidings unto the meek, etc., etc. To proclaim the acceptable year of the *Son*, and the day of vengeance of our *Father*."

It appears to me, Mr. Editor, that these few specimens are quite sufficient to show that this theory, as to the Hebrew names of GOD, does not present the language and meaning of the Bible in any more reasonable, or intelligible light than does the common doctrine of the Holy Trinity.

But now let us test this theory in another way.

It is evident that in the Old Testament, the names "LORD" (*Jehovah*) and "GOD" (*Elohim*) are used to a very large extent synonymously. Each of course has its distinct meaning in the original; but those meanings do not correspond to "Father" and "Son." The former is used, we know, with a special reference to the covenant relationship assumed by the Almighty to Israel,—see Exodus iii. But, apart from this, they are used synonym-

ously, so that, in multitudes of cases, we might exchange the one for the other, without spoiling the sense of the passage. Where "LORD" occurs alone, we might in most cases put "GOD" in its stead; and where "GOD" occurs alone, we might put "LORD" in place of it, without producing any contradiction of the original meaning; we should only, in some cases, obscure the special reference to covenant relationship expressed by Jehovah. But very different would be the effect if we were to exchange "Father" for "Son," and "Son" for "Father" in the New Testament. We should make every such passage contradict its true meaning. We should produce utter confusion throughout the volume. For personal acts and works are attributed to each separately and distinct from the other. So that what is true of the Father is not true of the Son; what is true of the Son is not true of the Father.

By these two tests, then, Mr. Editor, I think it very plainly appears that the assertion, that the Hebrew names "Elohim" and "Jehovah" answered to the Christian or New Testament names "Father" and "Son," is utterly contradicted by the facts in the case. Very truly yours,

HARRY L. YEWENS.

MT. FOREST, 16th March, 1876.

To this I at once forwarded the following reply, which appeared in the next issue of the *Examiner*:

MR. FIELD'S ANSWER TO REV. MR. YEWENS.

To the Editor of THE EXAMINER.

DEAR SIR—I begin to see that my work in Mount

Forest is not quite completed, but that statements which I made in my former communication are called in question by another defender of the Athanasian Creed, and are supposed to be refuted by the letter published in your issue of the 17th inst. May I ask of your courtesy permission to reply?

Your correspondent has thought proper to introduce for the first time the name of Swedenborg. I have no objection to his doing so, although I have not deemed it necessary to do it myself. Mr. Yewens objects to my shewing that "the Doctrine of the Holy Trinity, as received in the Church of Christ is unreasonable." As I like to be exact, as well as correct in my words, I would say that it was not the Doctrine of the *Trinity* that I presented as unreasonable, but that of the *Tri-personality of God*; this I affirm is not only unreasonable, but unscriptural and idolatrous; because the descriptions which are given of this conception of the Deity are, that there are not only three distinctive Divine Persons each by himself being God and Lord, and Almighty; but that one sometimes sits at the right hand of another, either on the same Throne, or on another one; and sometimes one stands before the other, and pleads and supplicates; then again they separate, and one comes down to earth, whilst the others remain in heaven; but afterwards returns and takes his seat again "at the right hand of God, the Father"; and that each of these Divine Persons is to be regarded as an object of worship! How is it possible that this can

present to the mind the idea of One God? No intelligent mind can so conceive of it. Nor does the language of Scripture really convey such an idea. In the revelations made of the Lord in the Sacred Scriptures, His attributes are personified, as I have already shown; but that lends no countenance to the idea that those attributes, or essentials *are* persons, nor can it justly be said that my exposition of this fallacy, and the presentation of the genuine truth, is in any sense "mischievous."

Then, I presume, inadvertly, Mr. Y. has misconceived what I said about *Jehovah*, *Elohim* and *Ruach*; my point was not to show that they were the answering equivalents in the Old Testament to *Father*, *Son* and *Holy Spirit* in the New; but to show that, although the Divine Being was revealed by three distinctive names in the Old Testament, the Jews never understood them as being the names of three Divine Persons; and there is no more reason for believing that the names in the New Testament convey this idea than those in the Old do.

It is not claimed that one name is *precisely* equivalent to the other, because the circumstances in the one case were different to those in the other, but, so far as the circumstances were the same, so far do the names bear a relative signification. The difference in the circumstances is, that the one class of names designate the Lord *before* He came into the world, and the other, *after*. But it is somewhat remarkable that in this juxtaposition Mr. Yewens has in every case misplaced their order, and put *Son* as the equivalent of *Jehovah*,

instead of *Father*, and put *Father* as the synonym of *God*, instead of *Son*, and thus shewn their incongruity!

Jehovah is the name of the inmost and unapproachable essence of the Divine Being—the hidden life—the moving spring and generative source of all creation, of which the name *Father* is not a remote correspondence; each being alike expressive of the Divine *Love*. *Elohim* (or God), is the form or manifestation of Jehovah, as the Divine *Truth* in which Jehovah is revealed; as the Father is revealed, or brought forth to view, in the Son; or as the solar heat is manifested in the light of the solar disc; and the radiation of its heat and light, which is the effulgence of the solar glory, is typical of *Ruach* (*pneuma*) the proceeding life of spiritual heat and spiritual light, which is ever efflowing from Him who is the Sun of Righteousness; and is, in the language of Scripture, called the Spirit of God, or the Breath of God—the Paraclete, or Comforter.

Creation was effected *from* Jehovah, *by Elohim*; or from Divine Love, by (or by means of), Divine Truth or Wisdom. Redemption and Salvation were in like manner effected from the Father (or Divine Love), by, or by means of, the Son (Divine Truth); and their blessings and benefits are conveyed by the saving influence of the breathings forth of His *pneuma hagion* (Holy Spirit). The compressed form of expression in the Hebrew language, needs some expansion to adequately express it in the English, which requires preposi-

tions to be introduced where, in more primitive languages, they are understood, as in the name Jehovah-God, where, instead of saying Jehovah in God, the very combination of the words is intended to imply it; being equivalent to the Greek form of the *Father in the Son;* or the English mode of the *soul in the body;* or the heat in the light. If the same ideas were expressed in Hebrew phraseology they would be *Father-Son*; soul-body; and heat-light; but such terms would sound quaintly to us and be obscure, because they are not in accord with the genius of our language. Hoping this will prove satisfactory to Mr. Y., I conclude; if not, I will willingly try again.

Respectfully yours,

G. FIELD.

TORONTO, Ontario, March 20th, 1876.

But Mr. Yewens was strategetic; and when he found himself unsuccessful in one point of attack, he, like a skilful general, sought some other one that might seem to be more vulnerable; accordingly, in the next week's issue he renews his attack in another form, as will be seen by the following:—

SWEDENBORGIAN THEOLOGY.

To the Editor of THE EXAMINER.

DEAR SIR,—Mr. Field remarks that he did not mention Swedenborg; but he does not object to my doing so. I will also remark, that I did not call myself a defender of, or say anything about the Athanasian Creed; yet I do not object to his bringing it in. That Creed expresses the Scrip-

ture Doctrine of the Trinity which has been received in the whole body of the Christian Church from the beginning in a scholastic, but very explicit manner. At the same time, in my letter I defended nothing, but simply showed that Mr. Field's assertion as to the relation of Jehovah, Elohim, and Ruach in the Old Testament to Father, Son, and Holy Ghost in the New was utterly untenable. I shewed this by two general considerations. One he does not attempt to teach. As to the other he says that I misunderstood his meaning. All I can say is that I answered what his language expressed. If he did not mean that, it was no fault of mine.

Warning was given, long ago, in the writings of St. Paul that in the latter days there would be a wide-spread rebellion against the Truth of God as given to, and held forth by the Christian Church, and a multiplication of false teachings on Christian topics. Among the fulfilments of these prophetic warnings is the rise of the comparatively insignificant sect that has received the opinions and fancies of Emanuel Baron Swedenborg as of coordinate authority with the inspired Scriptures.

Baron Swedenborg was a very remarkable man. He attained to considerable eminence in the science of his day; but at the same time he was an extravagant enthusiast on the subject of religion. He supposed himself to have visited the heavens, and to have learned a great part, if not all, of their secrets. And he undertook to tell a great deal about the manner of life of the inhabitants, as corresponding minutely with that of earthly people. To

such high position do his followers elevate his fancies that they are thus mentioned in the offices of Baptism used by the sect. An exhortation requires the newly baptized to be made, or to become acquainted "with the Holy Word, and with the heavenly doctrines of the New Jerusalem, *as revealed by the Lord in the writings of His Servant, Emanuel Swedenborg.*" The Italics are mine.

Mr. Field presents anew the spectacle so often seen in the advocates of false doctrines that in controverting the ancient doctrine of the Church of Christ, he is forced to fight against the very terms of God's Word written. His charge against the Church's doctrine is "that there are not only three distinctive (distinct) Divine Persons, each, by himself, being God, and Lord, and Almighty; but that one sometimes sits at the right hand of another, * * and sometimes one stands before the other, and pleads, and supplicates; then again they separate, and one comes down to earth, whilst the others remain in heaven; * * and that each of these Divine Persons is to be regarded as an object of worship!" Every one of these particulars is the subject of plain and unmistakeable statements of the Holy Scriptures which therefore the Church receives as they stand. Yet Mr. Field does not hesitate to say: "Nor does the language of Scripture really convey such an idea." What blank astonishment must have sat on the countenances of many of your readers when they came to that sentence, Mr. Editor. "What does he mean?" they doubtless asked Why those are

the very words of the Bible! What kind of a Bible does he use?

Permit me to throw a little light upon these befogged intellects. The Swedenborgian has a most convenient Article in his Creed, by means of which he is able to turn the plainest statements of facts in the Bible into a mystical sense, that serves to deny its true meaning, and make it support something altogether the opposite of what it was intended to convey. This precious Article is the 3rd in the Swedenborgian Confession of Faith, and reads thus, in the copy before me: "I believe that the Sacred Scripture, or Word of God, is the Very Divine Truth, *containing a celestial and spiritual sense in all and every part*, from whence it is divinely inspired, as well as a literal sense, wherein Divine Truth is in its fulness, sanctity and power. Thus it is accommodated for the instruction of of angels and men." It is easy to see how convenient for the holder of heretical opinions such a fancy as this is. One instance of its perversion of Scripture Mr. Field gave faint intimation of, in the brief discussion that followed his first lecture here. John xx., 17. "Touch me not; for I am not yet "ascended to my Father," having been referred to, he said, in a casual way, that he did not understand by that an actual going up of Jesus into heaven, but a mystical meaning of rising morally, spiritually.

Mr. Field says: "In the revelations made of the Lord in the sacred Scriptures, His attributes, are personified." This assertion I am under the

necessity of saying is altogether contrary to fact, as regards the New Testament. In the Old Testament there are some personifications of attributes of God, as Wisdom in the Book of Proverbs, and so forth. But in the New Testament there is nothing of the kind. "Father" is not an attribute, but a Person. "Son" is not an attribute, but a Person. If a man chooses to say—"Father" doesn't mean Father, but something else—"Son" doesn't mean Son, but something else. And if to support these assertions, he further says, "The Bible has an interior meaning that only the initiated understand"—then he puts himself out of the reach of right reason and common sense into a field peculiarly his own, where it is inconvenient to argue with him, because you have nothing to hold him by.

It must be observed, however, that the root of this Swedenborgian error, in regard to the Holy Trinity, lies in an intellectual pride that will not take the simple revelation of God, as Himself has given it, but will attempt to explain that which is above man's comprehension.

"How can these things be?" is an old question, at which pride is continually stumbling. But to the humble student it is a necessary thought that the *manner* of God's Being must be different from the manner of any other Being—that it must be incomprehensible by man. "Oh no," says the Swedenborgian, "I can tell you all about it. The Trinity is perfectly easy to explain, if you will only receive my dictum as to the meaning of the words used in the Bible!"

Such vain notions, however, have their stern rebuke a'ready provided in the very words of Scripture. "Canst *thou* by searching find out God? canst *thou* find out the Almighty unto perfection? It is as high as heaven; what canst *thou* do? deeper than hell; what canst *thou* know? The measure there of is longer thanthe earth, and broader than the sea."

Apologizing, Mr. Editor, for the length of this letter, in which, however, I thought it proper that I should give your readers some information possibly not within the reach of all.

I am, yours faithfully,

HARRY L. YEWENS.

Mount Forest, March 31st, 1876.

Comparatively unimportant as were these strictures, when the more essential points were virtually conceded; still as the obvious intention was to make it appear that our Doctrines were entirely dependent upon what was regarded as the merely speculative opinions, or fanciful imaginations of Swedenborg, in contradistinction from long and venerable ecclesiastical authority: I at once sent the following reply; which duly appeared.

REV. MR. YEWENS CORRECTED.

To the Editor of THE EXAMINER.

DEAR SIR—I really have no desire to enter the polemical arena with Mr. Yewens, or any one else. I came to Mount Forest to present to those who were willing to hear some of the Doctrines of the New Church, which we believe was foretold by the

symbolic figure of the New Jerusalem, descending from God out of heaven; and if Mr. Yewens had come to Toronto to declare what he believes the Apostles taught, I should have recognized his right to do so, without my interference. However, if Mr. Yewens regards it as his duty to challenge me, I have not the least objection—only I ought to expect that he will do it fairly, omitting those adjectives which only express his opinions, or his prejudices. Mr. Yewens returns to my former remarks on the relation of three names in the Old Testament, and the three relatively similiar names in the New, as designating the constituents of the One Divine Person of the Lord, as revealed before and after His coming into the world, and insists that those names do not designate aspects, or phases of character, of the One Divine Person, but separate and distinct persons, as proclaimed in the Athanasian creed; which creed, he says, "expresses the Scripture Doctrine of the Trinity." Certainly it can only be by *inference* that it does, because the word "Persons," or "Three Persons," in relation to the Lord, never occurs in the Old or New Testament. And the only ground on which that inference is founded, is, the use of the words *Father*, *Son*, and *Holy Spirit*, and their occasionally representatively addressing each other. But the fallacy of this reasoning, as I have already shown, is evident from the clear and explicit teaching of the Scripture itself.

The Lord Jesus Christ was one Person, and he says: "The Father is in Me, and I in Him"—

"He that hath seen Me, hath seen the Father"—"I and My Father are One"—manifestly One, as Soul and Body make one man; or as the natural man and spiritual man, both for a time in *one person*, as the old man and the new man, and one or the other in the ascendancy, not one Person in another Person! And the one addressing the other does not convey the idea of their being two separate persons, any more than it does when the man said: "I will say to my *soul*, thou hast much goods laid up for many years," etc.; or, "O my *soul* thou hast trodden down strength;" or, "Why art thou cast down, O my *soul?* and why art thou disquited within me? Hope thou in God." But soul is not used in a personal sense; no more is *Father*: if it were, the Devil might be our Father personally; for the Lord said—"Ye are of your Father, the Devil, and the works of your Father ye will do," etc. And the *Holy Spirit* (Saxon, Ghost), is not a Person; but, as I have already shown, is, in strict English, *Breath*. And Jesus breathed this Holy Breath of Life upon His Disciples. He did not breathe a *person* upon them. Indeed, I have shown this so fully before, and no attempt has been made to controvert what I have said, that I need not repeat it again. But instead of admitting this, an effort is made to raise new questions, which I regard as disingenuous. Let me add in further confirmation of what I have already said, that in all the Theophanies in which the Lord is described as having been seen in both Old and New Testaments, and these cases are very many, it is

always in *One Personal form*, as an infinitely glorious DIVINE MAN, and never otherwise. Never in three personal forms, or two—never but in ONE. And what can, or ought to be, more convincing than this? But, as I have said, Swedenborg is introduced, and that, too, as "an extravagant enthusiast on the subject of religion." But Swedenborg was rather the reverse of this; he certainly was no enthusiast, but was one of the mildest, most moderate and amiable of men; his manners were methodical, exact, and systematic, and this style pervades all his writings. Then, Mr. Yewens says that we receive "the opinions and fancies of Emanuel Baron Swedenborg, as of co-ordinate authority with the inspired Scriptures." Mr. Yewens ought to have known better than this; and if he did not, it was unbecoming in him to say it, because it is *not true*. The highest claim we make for him is, a highly illuminated *expounder* of the Scriptures. And whilst professing to quote the words we use in our Baptismal service, he not only interpolates, but puts his interpolations in italics, as well as in quotation marks! All these words following are interpolated: "as revealed by the Lord in the writings of His servant, Emanuel Swedenborg." No such words are to be found either in the form used by us in England, the United States, or Canada. The alleged quotation from Article 3 of our Doctrines of Faith, is equally spurious: *no such words are there* as: "containing a celestial and spiritual sense, in all and every part." Not that we should object to it; but when an opponent

professes to quote our language, he should do it, as we ourselves give it; when this is not done, a sinister motive is apt to be suggested. The language we use is as follows: "That the Sacred Scripture, or Word of God, is Divine Truth itself, containing a spiritual sense heretofore unknown, whence it is Divinely inspired and holy in every syllable, as well as a literal sense, which is the basis of its spiritual sense; and in which, Divine Truth is in its fulness, its sanctity, and its power." But to eke out the want of argument, and a truthful presentation of fact, we are told that "warning was given long ago in the writings of St. Paul, that in the latter days there would be a widespread rebellion against the Truth of God, * * and a multiplication of false teachings and Christian topics." And that the comparatively insignificant sect that has received the opinions and fancies of Emanuel Baron Swedenborg," is included among them. Well, well, I really think if Mr. Yewens had read Ecclesiastical History more carefully, he need not have gone so far down the stream of time to discern who the Apostle alluded to: for even as early as the third and fourth centuries he would have found Gnostics, and Arians, and Athanasians enough to have verified all the Apostle had said about false teachers. And these errors then propagated have been continued to the present day; and constitute what is now, with so much emphasis, designated as the *Apostolic* and *Evangelical Church;* whether as distributed among the various religious denominations as the compo-

nent parts of One Church; or whether as concentrated in the one exclusive sect, called the Church of England. They all alike belong to the former things which are to pass away, and usher in that New Dispensation (which Mr. Y. regards so lightly), that was prefigured by the New Jerusalem in Revelation xxi., not as a sect; but as a *New Church.*

Yours truly,

G. FIELD.

Toronto, April 4th, 1876.

It appeared however, as stated by the Editor, that Mr. Yewens had a copy of one of the earlier Liturgies, published in London, in 1810, in which the words used were "substantially the same as given in his letter last week." But this was non-important; as I distinctly said, "Not that we should object to it;" but that it seemed like an undue straining to make a point, to go back to a form published in England more than sixty years ago; and which was utterly unknown to any persons now living.

Mr. Yewens himself wrote a note to the Editor to say that being so near Easter Sunday he could not write that week; but the next, he would again buckle on the sword and finish his work: but Easter passed by, Whit Sunday, Trinity, and all the holy days, and other days; but Mr. Yewens never returned to the charge; and so again there was peace. But there were many now in Mount Forest that wanted to know more about the Doctrines of the New Church; and after awhile an

effort was made for me to return and deliver some more lectures; which in due time I did.

On the evening of April 11th, (1876), I delivered the first of a Course of three Lectures on the Spiritual World: but the time was unpropitious; the Presbytery was then in session, and a case of great local importance was then before it. Three other Churches were also exercised in "revival" meetings; and the roads were almost impassable with deep mud; and the rain falling all the time. Still I had very fair audiences; but no opposition raised this time. A very fair and full abstract of these three Lectures appeared in the *Examiner*; and soon after, the *Confederate*, (the other village paper), whose editor is a Baptist, published the following synopsis of them:—

THE SPIRITUAL WORLD:—HEAVEN, HELL, AND THE WORLD OF SPIRITS.

The following is an account of the lectures delivered, in the Town hall, here, by Rev. G. Field, of Toronto, week before last:—

In commencing his first lecture Mr. Field gave as a reason for calling attention to this subject, the absence of all reliable information upon it, at this day, in the Christian world. Whilst it was almost universally admitted that there was a life after death, a heaven and a hell, it was claimed that no information existed as to their real character; where they were, or by what means they were reached, or what we should be, or be like, when there, and that the absence of any such knowledge is the cause of so much grief and desolation of

feeling at the loss by death of our loved friends and children. This was illustrated by quoting from a letter recently published in the most widely circulated religious periodical in America, in which the mother so pathetically bewails the loss of her darling child. "The house," she says, "is cold and dark." I go from room to room, but there is no bright spot anywhere. His face was as the sun to me, it made everything bright; and his voice, —how sweet it was! But his lips are silent now. The light has gone out of his beautiful eyes, and his lovely presence has faded away. There is such a void in my heart, and it aches so. Will it ever be filled? Shall I ever find relief from the pain? I suppose it is wicked to feel so, but I cannot help it. I try to be calm and to be reconciled. I know it is all for the best. I say it over and over again to myself; but I cannot feel so; the loneliness, and the aching, and the sadness will come." Then she says, she prostrates herself in humble supplication before the Lord, and tries to believe that God is merciful and just whilst yet her heart rebels. Then she appeals to the editor of the paper,—a minister of world-wide reputation,—to give her some assurance of the welfare and whereabouts of her child. But he could give her no such relief; he knew no more of the condition of her child than she did, and could only offer some common-place platitudes about resignation, and trust, and time, as the great consoler. Indeed, he said, in regard to those who pass through the gate of death, "It behoves us to be very modest." "Men know so little, and con-

jecture so much about it, that we think a profound conviction of human ignorance in regard to the details of a future life would be exceedingly healthy." And this response might be stereotyped for multitudes of others; at least such was the opinion of the lecturer. Mr. F. then alluded to the prevalent opinion in the Christian world of heaven being somewhat up high above the clouds, or the stars, as originating in the exceedingly literal interpretation given to descriptions which are purely symbolical; and also as being a tradition from the ideas formed during the dark and mediæval ages, when the stars were supposed to be either the paving stones of heaven, or openings in the crystal sphere surrounding the earth, through which the angels looked to behold the doings of the dwellers upon earth; whilst hell was somewhere in the bowels of the earth, of which the craters of burning mountains were the entrance. And that preachers drew upon their fancy or imagination to produce sensational impressions of the happiness or the misery of these two regions. But, said Mr. Field, there is no assured knowledge or reliable information given, or believed to be possessed by any of the religious denominations in the Christian world on this important subject. We follow our friends through sickness and suffering to the gate of death, and there we part with them, and they are to us afterwards as a total blank; professedly believing in a spiritual world, but yet know no more of it than by name. And instead of lifting up our eyes to the world to which they have gone, we only do,

as the gentile sisters of Lazarus did,—go to the *grave* to weep there. And yet, knowing no more than this, we say,

> "Shall we, whose souls are lighted
> By wisdom from on high;
> Shall we to man, benighted,
> The lamp of life deny?"

Mr. F. then referred to the assured knowledge which these gentile nations had of the reality and organic existence of the spiritual world; alluding to the teachings of Plato, Socrates, and others; remarking how it had been said of them, "See how these old heathen shame us." Now, said Mr. F., either there *is* a spiritual world; or, there is *not*. And the universal Christian Church acknowledges *there is*. But if so, what is it that constitutes it such? In illustration of the meaning of this question, he said, there is also a material world; but of what does this world consist? Is it not composed of mountains, hills, valleys, plains, woods, gardens, cities, mansions, etc.? And are not all these composed of material substance? If there was no material substance where would they be? And so, by parity of reason, the spiritual world must be composed of *spiritual substance*, or it could have no existence. All its "Sweet fields beyond the swelling flood," its "never withering flowers," its hills and vales, its palms and crowns, and harps of gold, are not idealities, but realities, and are as certainly composed of the spiritual substances of that world, as their counterparts are of material substance in this. But if it be denied there are

such things there, then what is there there? Is there *anything?* If so, what?—for whatever it may be it must be composed of spiritual substance. And if there is *nothing* there—then there is no spiritual world at all. This, said the lecturer, is the only alternative we can come to. And that there are such things there, was illustrated and elucidated by numerous evidences. One case was that of a remarkable dream recorded by St. Augustine. His friend Sennadius, although amiable and virtuous, did not believe in a spiritual world; but he dreamed one night that a radiant youth came to him, and took him to a city, where he heard sweet and heavenly music and singing. Soon after he awoke; after which he fell asleep again, when the same youth came to him as before and asked him if he remembered him. He said he did. Then he asked him if it was whilst asleep or awake that he had seen him. I was sleeping, he said. True, he replied, it was in your sleep that you heard and saw these things; and what you now see and hear is also in your sleep. Where then is your material body? In my bed-chamber, he replied. But, he said, are not the eyes of that body closed and inactive. *With what eyes then do you see these things?* But, as he could not answer, the youth said: As the eyes of your body, which now lie asleep, are inactive and useless, and yet you have eyes by which you see me and other things, so after death, when the eyes of your material body will fail you, you will find yourself as now with a spiritual body and organs, by which

you will see. Doubt therefore no longer that there is a life after death. And Sennadius said, I was convinced, and all doubt removed. Mr. F. then referred to the remarkable case of Nicolai, the philosopher of Berlin, and his peculiar intromission into the adjacent regions of the spiritual world; and the people that he saw there as distinctly as anything that ever he saw in this world; and yet, because he did not and would not believe there was a spiritual world, he endeavored to account for these appearances by attributing them to a diseased imagination or a depraved state of the bodily organization, as if disease or disorder could *create* and produce living human beings, who could talk to him, and even try to console and comfort him; whilst at other times, by his own volition, he never could succeed in reproducing the faintest appearance of them. Mr. F. especially called attention to the case of the young man of Elisha, at the time the Israelites were threatened by the overpowering numbers of the Syrian army, and his saying to Elisha, "Alas! my master, what shall we do?" And Elisha prayed to the Lord that He would open his eyes that he might see. It was evident, he said, that it was not his physical sight that was opened, as it was because that *was* open that he was alarmed at what he saw. It must, therefore, have been his spiritual sight, *i. e.*, the sight of his spiritual body, which was further evident from the fact of his seeing the mountains around filled with chariots and horses of fire, which things do not exist in the material world. Thus, he argued, it

is evident that the spiritual world is as near to us as the material world; and that it is only the veil of flesh which separates the one world from the other. And that when angels were seen, they were seen in their own world, by the opening of the spiritual sight, which at once disclosed them; and as it was gradually closed again, so they seemed to vanish. Mr. F. then referred to the way in which thoughts come to us; often altogether unexpected, and imparting ideas that we never had before. We do not create them ourselves, nor do they come to us from the dead things around us, for they are not in them; but they come to us, or flow into us, from the spiritual world around us, although to us unconsciously.

The rev. gentleman commenced his second lecture by affirming that the Scriptures as plainly and distinctly revealed a world intermediate between heaven and hell, as the common receptacle of all who leave the world by death, as they do heaven and hell themselves, and that this was not only known and believed in the primitive Christian church but also in the Jewish, and in the churches preceding the Jewish, the traditions of which exist among all heathen nations. And it had never been questioned in the Christian church until it was repudiated by Luther, and this because, as he affirmed, it had been perverted and corrupted into a place of purgatorial punishment, out of which souls could be delivered by priestly interposition and the offering up of masses, and thus made a source of extortion and revenue to the

church. And in protesting against these abuses the early Reformers not only rejected the errors and the abuses, but also repudiated and denied the existence of any such world at all. And in translating the Scriptures they corrupted the text in such a way as to wipe out the evidence they so clearly present of this most important truth. Mr. Field explained this by stating that, both in the Old Testament and in the New, the spiritual world was described as being tri-partite, and that these regions are described and pictured by the scenery of the natural world and by such objects as would bear a correspondent relation to them. Thus, he said, there is a natural heaven where the sun, planets, moon, and stars are; but this is not the heaven where the angels live, but is only a type or symbol of it. So also there is a natural hell; this is that region which is on the South of Jerusalem—a dark, gloomy, desolate place, where all impure and filthy things were cast and burnt, the flames of which were never extinguished; where sacrifices were offered to Moloch, and the degrading scenes connected with the worship of Baal, Ashteroth, etc., were exhibited. This, he said, was the natural hell, *Gia-hinnom*, or the Valley of Hinnom, also called the Valley of Slaughter, and Tophet, and was used as the symbol of the spiritual hell, where the wicked would dwell after death. But, besides these two regions, there was an intermediate one, described by the Hebrew word *sheol*. But the translators of the Bible into English have, in almost all cases, rendered this word hell, too,

although it has no such meaning. But in some places, where it was so self-evident that it could not mean hell, they have translated it *grave*. Thus, when Jacob was persuaded to believe that Joseph had been slain and devoured by wild beasts, he says, in his grief, "I shall go down into *sheol* unto my son mourning." But the translators make him say, "I shall go down into the *grave* to my son," etc. But Jacob no more thought his son was in the grave than he did that he was in hell. *Sheol* is the intermediate world between heaven and hell, the common receptacle of all departed spirits immediately after death. It is in that world they are judged, and go from thence either to heaven or hell. And these three regions of the spiritual world are, in the Hebrew Scriptures, named *Shamayim*, (Heavens), *Sheol*, (World of Spirits), and *Gia-hinnom*, (Hell). And in the New Testament the answering Greek words are: *Uranos*, *Hades* and *Gehenna*. And the Septuagint, in translating the Hebrew Scriptures into Greek, invariably use the word *Hades* for the Hebrew *Sheol*. And that *Gehenna* is the Greek of *Gia-hinnom* needs no proof. Mr. Field illustrated the above by a diagram, something like this, in which he showed the relation of these departments to each other, and their names in each language. Thus:—

HEBREW.	GREEK.	ENGLISH.
Shamayim.	Uranos.	Heavens.
Sheol.	Hades.	World of Spirits.
Gia-hinnom.	Gehenna.	Hell.

The translators, he said, had taken the same liberty

with the Greek word *Hades* that they had with the Hebrew *Sheol*; always translating it either as hell, or as the grave, when yet it means neither. Thus, in one place, they make the Scriptures read, "Death and hell were cast into the lake of fire," whereas the lake of fire is hell; thus it would mean that hell was cast into hell. But it is "Death and *Hades*," or all those who were spiritually dead (the wicked) in *Hades* were removed into Hell. Mr. F. further explained that *Hades*, or *Sheol*, was the tripartite: the depths of *Sheol*, or the land of darkness below, being separated from the inferior paradise, which is above. It was in *this* paradise where the malefactor on the cross would meet the Lord immediately after death, *i. e.*, in the upper regions of *Sheol*. So also, he said, the answering word *Hades* is also tri-partite, its upper region being Elysium, —the same as the inferior paradise of *Sheol*,—and its lower region *Tartarus*,—the same as the gloomy abodes of *Sheol*. It was in *Hades*, said Mr. F., where the rich man and Lazarus met after death, and not heaven nor hell. But Dives was in that place called *Tartarus*, and Lazarus in Elysium, with only a chasm or gulf between them. Heaven, or rather heavens, in the plural, as it almost always occurs, said Mr. F., in harmony with a universal anology, was also three-fold, or composed of three distinctive heavens, to the highest of which (the third), the Apostle Paul affirms he was once admitted. The hells, in like manner, consisting of three: but that in each of these (heavens and hells) there are innumerable societies, all, as it were gra-

ded, according to the state and quality of the life of those who dwell there: and that the mere fact of admission into heaven would not give happiness, but that the quality of the life of each constitutes the happiness, or conversely, the misery of each. And that the Lord admits no one into heaven, by a mere act of mercy, or by entreaty, for if they were so admitted they would not be happy, unless their life was heavenly. And for the same reason the Lord casts no one into hell, or sends them there to punish them, but that they go there as by a law of spiritual gravitation, each being drawn to his like, as "Birds of a feather will flock together."

Mr. F. said a good deal more on this subject, which we are obliged to omit, but the whole opened up, as it were, a new realm of thought, which, whether true or not, is certainly interesting, and in the way in which it was presented by the Lecturer, could not fail to be practical and useful. The weather during Mr. Field's visit was very unfavorable, the roads exceedingly muddy, and it was raining most of the time, in addition to which the Presbytery was in session and important local and religious matters were occupying the attention of very many; but all who attended the lectures seemed to be much interested in them.

Thus ended my work at Mount Forest: quite a number became interested in, and favorable to the New Church Doctrines; but there was not sufficient money in the Treasury of the Association to meet the expenses of further Missionary efforts; and so the seeds thus sown have not been watered. And

this, with the exception of another sermon delivered in Strathroy, at the annual meeting of the Association in July, 1876, was all the work I did outside of Toronto, during the five years of my residence there. In the city itself I preached and lectured regularly on the Sabbath, save the few times when absent attending Conventions, meetings of Associations; or occasional Missionary work. During that time I baptized into the faith of the New Church, more than one hundred persons—adults and children; the majority of whom were adults; and although many were constantly leaving to reside in other localities, yet the Society constantly increased in numbers, and every effort was made that we were able to make, to extend a knowledge of these Doctrines to others. Sometimes a syllabus of the proposed Course of Lectures was printed and circulated over the City by the Post Office, the Newspaper, and by private effort; sometimes Sermons published and scattered in a similar manner. Every year the commencement of the Society was commemorated by a public social entertainment, and by Addresses suited to the occasion. At the eleventh Anniversary, in 1875, one of the members prepared and delivered a metrical essay in which he forecast the manner in which the 70th Anniversary, (in 1934), would be celebrated. The scene was laid in the "Educational Metropolis of the Dominion of Canada;" and in the "spacious Lecture Hall of the University, on Swedenborg Street, and almost in the centre of the great city of 300,000 inhabi-

tants. The scene (he says), is a brilliant one, upwards of 5,000 persons are assembled, and the Chief servant of the people, who is the Ruler of the Dominion (he omits his title), by special request, occupies the Chair. The soft, but bright electric light, illuminates the Hall, and lights up the lively, intellectual and comely countenances of the assembled thousands; and the decorations of the Hall glow with the living beauty of flowers in clusters, with rich and artistic painted landscapes and portraits, and groups of truthful statuary symbolically arranged." "It is (he says), a happy, hopeful, loving gathering, a picture true of scenes oft seen in Paradise."

Then the speaker, "an aged man," whose "hair is white with four score winters' tinge," makes his Address; and in his retrospective review of the amazing developments, and wonderful improvements of the past century, thus alludes to the time they were then commemorating:

"'Twas on the sixth
Of this, the present month, that in that year,
Was held th' eleventh annual mental feast
Of this Society; and I was there,
A well grown youth, just ent'ring manhood's life."
"We met; not in this spacious, beauteous hall,
But in an humble Temple, unadorned,
Though dedicate to wisdom and to love,
And to the Lord, essentially their source."
"A lowly band they were
That gathered into Elm Street New Church fold."
"To them the daily, weekly press, was closed;"
And Doctors of Divinity most wise,
Did point the finger at them, oft in scorn;
And then would laugh at the conceit absurd,
That one GEORGE FIELD could set them all aright,
In Doctrine and Theology."

But alas, if this was the prospect then, how soon the vision faded! We cannot forecast the future; we do not even know what a day may bring forth.

It is only in the present that we live; and though that present is pregnant with all the future, we cannot see it until it is born. But if we make the present right, we need have no fear but that the future will do justice to it. In that present all our duty lies; and all our effort should be to make it accord with the orderly operations of the Divine Providence; and to be at one with the Divine Love and the Divine Wisdom: then, however obscure, or dark it may have been in the past, the future will be bright and cloudless; and there will be no night there: but it "shall be as the light of the morning, when the sun riseth; even as a morning without clouds; as the tender grass springing out of the earth by clear shining after rain." 2 Sam. 23:4.

I have now briefly passed in review forty years of varied, settled, and Missionary life in the Western States and in Canada; from the time when neither the name of Swedenborg, or the New Church had ever been heard in this newly settled region of the habitable Globe, to the time when, notwithstanding all discouragements and difficulties, they are stranger sounds no longer; and the receivers of these Doctrines are scattered as seed blown by the wind over almost all that wide region which these memories have traversed. But few of those who first received and lovingly embraced these heavenly Doctrines, are yet lingering sojourners here; one by one they have successively

passed away, and I can almost say I alone remain to tell the story, or to write the record.*

And in review of all the past, the question forcibly presents itself for consideration,—Have the means that have been employed in the various efforts that have been made for the promulgation of these Doctrines been the wisest, or the most judicious? Or is there no lesson to be gathered from the experience of the past? My own convictions, arising both from theory and practice are, that, if they could be realized, it would be better to make more concentrated efforts: to establish as many, or as few centres as means would permit, and build up circumferences around them; rather than scatter so broad-cast, without the means of cultivating and fostering the tender germs in their isolated and far apart localities, where, surrounded by uncongenial relations, they dwindle away, and leave no seed behind them. A Society of as many as six persons holding meetings for worship every Sabbath, establishing a Sunday School; and visited by a Missionary regularly once a month, or even once

* Since my ordination in 1843, I have baptized into the faith of the New Church, the following number of persons, viz:

Adults, 265; Children, 245. Total, 510.

Of these, there were in the Michigan and N. Ind. Association: Adults, 170: Children, 147. Total, 317.

And of these, there were in Detroit: Adults, 100; Children, 70. Total, 170.

And in Toronto, (Canada): Adults, 55; Children, 44. Total, 99.

In addition to which there were 20 *Confirmations*. A large number of the above have since passed into the Spiritual World.

in three months, together with a New Church Library for gratuitous circulation, (and one or more New Church periodicals), would be far more efficient than all the occasional and irregular efforts of the most talented Ministers (although at much greater expense), could ever accomplish. Especially is it desirable to cultivate a united feeling; and for all to find guidance and direction under one common law; and that, *the Divine Law* (as enunciated in the Doctrines of the New Church), be accepted as supreme:—not mingling the old with the new; for it is that which makes conflict and division; and yet, in the transition from the one to the other, this is often found to be so difficult to avoid. And there are so many who from time to time are attracted by the beauty and the rationality of these heavenly Doctrines; who, often with a merely cursory and imperfect knowledge of their real character and requirements, class them with some of the liberalistic notions of the age; or under the broad banner of freedom and charity, seek to establish some dogma or opinion of their own self-derived intelligence, and demand that it shall be recognized and adopted as the glorious privilege of the New Church! It is the same feeling, and the same spirit that infused itself into the early Christian Church; and divided and tore it asunder: and the same enemy is sowing the same seeds amongst the converts to the faith of the New Jerusalem. But we have every confidence to believe that with the increasing power and effulgence of these Divine Truths, it will only be necessary clearly

to understand them, to see their unity, their order, and their harmony; and for all who embrace them to stand unitedly together under one banner, and under one Law; and so to co-operate as to produce one common effect—then will Jerusalem become a praise in the earth, for then will "the glory of the Lord be revealed, and all flesh shall see it together." And when I contemplate what has already been done in preparing the way for the Second Coming of the Lord, in the power and glory of His Divine Truth; although in the preparation of the soil there may have been many difficulties to encounter, yet the way of the Lord is onward; and amid all discouragements there has always been so much to comfort and sustain.

And in writing this record of the past, and of the varying events which have occurred since the doctrines of the New Church were first proclaimed in these broad regions of the Western world, very many things will have unquestionably been omitted, which in a *history* would have been inexcusable; but this does not profess to be a history; but rather personal reminiscences; and being such, will, I am fully aware very often present an appearance of egotism which I would fain have avoided: but it did not seem practicable for me to do so without casting the whole narrative into an historical form, in which aspect its shortcomings would have been more manifest, and more objectionable than in its present less pretentious character. I have recorded all that I remember, that appears to me to be of importance; and I have

undoubtedly inserted many things that some will think had far better have been left out; but then it would not have had that stamp of idiosyncracy which is really a part of the record. As it is, I present it to the members and friends of the Church at large as so much material out of which, when the time comes, the future historian of the Church may gather information for a more perfect digest.

Any now, although my work is done, as far, and as well, as I could do it, my thoughts and feelings still retrospectively linger over the scenes and the events of the past; over all the way which the Lord my God hath led me these forty years in the wilderness: and though sometimes suffered to hunger, yet oft-times fed with manna when I did not see from whence it came:—in every trial and difficulty I have been led and cared for; and I know that I have been wonderfully sustained and preserved when all seemed dark before me; and my heart is filled with gratitude and thankfulness for all these mercies; and in its inmost recesses

"This one, long-loved remembrance yet,
Lives like the dark soft violet there."

THE END.

APPENDIX.

[REFERRED TO AT PAGE 243.]

ADDRESS

ON THE SACRAMENTS OF BAPTISM, AND THE SUPPER,

BY

REV. G. FIELD, PRESIDING MINISTER,

Delivered before the Michigan and N. Indiana Association of the New Church, at the Annual Meeting, held at Marshall, October 29, 1859.

DEAR BRETHREN,—In accordance with established usage, I present to you an annual address. Different subjects have been presented to you for consideration or adoption, from year to year, bearing more or less upon the states and needs of the Church,—its progressive order and establishment on earth. And we now seem to have come to the consideration of its ordinances and sacraments, and what is or should be required concerning them; and as your minds have all been doubtless somewhat exercised upon this subject during the past year, and as it now comes before us not only in a practical form, but in one which the welfare of the Church requires should be, if possible, properly understood and definitely settled, it has, therefore,

seemed to me desirable to invite your undivided attention to some remarks concerning it. The Sacraments of Baptism and the Holy Supper are of Divine institution. They are, as it were, the ligaments or nexus uniting the Church on earth with the Church in heaven. They take the place in the Christian Church of all the rituals and sacrifices in the Jewish, and correspond to the uses of the heart and lungs in the human body.

It cannot, therefore, but be important that we should have a true knowledge of our duty in regard to them: and, in what I shall now say, you will perceive that I appeal to no arbitrary rule or law, to no decision of merely human authority, or dictate of societies, associations, or conventions, but to the law and the testimony; *i.e.*, to the Divine law and to the testimony concerning it in the writings of the Church, and in such light as shall enable it to be clearly seen by every rational mind. And, in order that it may be thus seen, we ought to know, first, what Baptism is, or what it means, before we can determine what is the duty of the Church in regard to it, or what is its relation to the Sacrament of the Supper. Baptism, says Swedenborg, is "introduction into the Christian Church," and takes the place of circumcision, which was introduction into the Jewish Church.

The Church is described as a city, with walls and gates; and as a vineyard, with a hedge around it; and as a sheepfold, with a door or sheepgate; or as a tabernacle and temple, with inner and outer doors (*ostium* and *janua*); and these doors or

gates are the modes of inlet therein. And these "two sacraments—Baptism and the Holy Supper are, as it were, (the) two gates to eternal life," of which Baptism is the first or outer gate, and the Holy Supper the inner (T.C.R. 721); and that the Lord is Himself the door, and that it is by Him, or by the acknowledgment of Him as the alone shepherd of His fold, the true vine of His vineyard, the tree of life of His garden, the Lord of His heavenly Kingdom, or the alone God in His Divine Humanity in His Church, that entrance can be had. To make any other confession or acknowledgment, or to come in any other way, is to be a thief and a robber, because it robs the Lord of what is exclusively His. About this there can be no possible doubt in the mind of any one who professes to receive our doctrines at all. But there are some who may think that baptism is not required as an *external* act, but is only an internal or spiritual operation; and, therefore, that the non-observance of this ritual should be no bar or hindrance to partaking of the Holy Supper. Neither, indeed, should it, if both are placed on the same ground; as, of course, they ought to be: *i.e.*, if baptism is only to be regarded as an *internal and spiritual* act, so also, by parity of reason, should the Holy Supper be also; and thus the one should be partaken of *in the same manner* as the other. But if it is claimed that the baptismal sacrament at the *outer* door is only an internal operation, but the eucharistic sacrament at the *inner* door is an outward, external, and visible one, it must be seen to be so

inconsistent and so unreasonable as to need no refutation. It is to those, therefore, who recognize and acknowledge that baptism also is an outward and visible act, the sign and token of an internal and spiritual one, that these remarks are more especially offered. If the Holy Supper is a significative, external, and visible ordinace, it is because it is a constituent part of an organic and visible church, of which the baptismal service is the outer and introductory door. To these premises it also supposed no exception will be taken. If, therefore, we are only agreed as to *what constitutes that baptism*, the question must at once be settled. But, as this is with some the disputed point, it will now be necessary to have it clearly understood. It is commonly supposed that Baptism is only a ceremonial form of Christianity, the mode of which is by immersion, pouring, or sprinkling with water, by a Minister, and his pronouncing over the head of the candidate the formula of words commanded by the Lord, or, as Swedenborg says, that "any one might say or mutter to himself, 'What is baptism but the pouring of water on the head?'" and that it is nothing more than a ceremony (T.C.R. 667). If this were so, however, it might as well be dispensed with altogether; for, in the New Church, mere empty forms can be of no value, and will never be tolerated, because they have no virtue in them, and are, therefore, utterly useless. But the *essential of baptism*, (which is the reason why it is admission or introduction into the Church), is *the acknowledgment of the Lord and his*

commandments, or law of life; and that, in this Divinely commanded ritual, the first thing which is required to be done, is to make a declaration and profession of faith, which is certified to by the sign and seal which the minister imposes in the presence of the Lord, and the congregation before whom that profession of faith is made. But this profession of faith may be a *true* or a *false* one. If it be a false faith; if it declares a belief in a tripersonal God, a vicarious atonement, and a resurrection of the flesh; or if this is understood or implied, and the candidate assents to it, and desires (or, if an infant, his parents desire for him) to be initiated and inaugurated into its acknowledgment, as is done in the various sects of the former and now consummated church,—which is there confirmed by testification, imposition of hands, and the application of water to the body,—how can any one believe that this is the door of admission into the New Jerusalem? Or can any one, who for a moment thinks it is, be a proper and suitable person to be a member of the New Church, or to come to the table of the Lord thereof, bearing with him the ensign of a tripersonal Deity? It would be like the subject of a foreign nation bringing his flag with him, and under it, claiming the privileges of an American citizen. Is it not in reason, does it not commend itself to the convictions of even the most simple mind, that admission into any constituted or organized body, whether it be civil or ecclesiastical, political or moral, requires the candidate to acknowledge and profess his acceptance of the

principles, covenant, constitution, or articles of that body, either by an oath, or solemn public declaration, sign, or seal, or both? Neither is this ever left to his voluntary choice, but is obligatory. And is not this profession the very essential of that covenant? Of what use would the forms and ceremonies be, unless they were to ratify and confirm that declaration? or of what avail would the ceremonial of baptism be, without the profession of faith, of which it is only the correspondent sign and seal? And is not the Sacrament of the Holy Supper the inmost act of Divine worship? Is it not denoted by the inner gate of the temple-worship, or the Holy of Holies, around which there is a plain, and beyond which is the wall of the outer gate? (T.C.R. 669) And at this outer gate all must come in who come at all. There the gospel of the Lord is proclaimed, inviting men to come. There Peter stands, with his keys, to teach the truths of faith, and to admit those who receive them; or, rather, there the Lord Himself stands, the Divine Truth itself, which Peter represents, and which is to be received and acknowledged: and it is there where the servants of God receive His seal in their forehead.

And there is no other way or mode of admission, no other path, no other gate, and no other faith, because no other Lord and Saviour than the Lord Jesus Christ in his Divine Humanity: or, as Swedenborg says, "there is only one true faith; and that is in the Lord God, the Saviour Jesus Christ, the God of heaven and earth." But he says, there is

a spurious faith "with those who climb up some other way;" one which "adopts the falses of heresies," and which is an adulterous faith; one "which acknowledges three Lords of one church, —a faith which is meant by those of whom the Lord speaks where he says, "Verily I say unto you, He that goeth not in through the door into the sheepfold, but climbeth up some other way, is a thief and a robber" (T.C.R. 378-380).

Now, let it be remembered, it is not merely said that a person should thus believe, (or should say that he believes) in this faith in order to enter the gate, but that his profession must also be *certified and sealed*, and thus take the solemn obligation of an oath. And the formal rite of baptism *is* that act of certification; which is why "he that believeth and is baptized (into that belief), shall be saved:" and every one, who believes in the ordinance at all, admits it by saying, "I have been baptized," even though he must know that his baptismal vow was in a spurious faith,—the faith of a church no longer in existence,—into a church which "was Christian only in name, but not in essence and reality." (T.C.R. 668).

How, then, has such a person approached the inner sanctuary, or the table of the Lord of the New Jerusalem? There are but these two universal gates; and Baptism is the outer one, the only door of introduction into the organic church; and the essential thereof is the acknowledgment of the Lord in his Divine Humanity, as revealed in the doctrines of the New Jerusalem: because, as

Swedenborg says, "the knowledge of the Lord is the universal of all things of doctrine, and thence of all things of the Church: (because) from it all the worship derives its life and soul; for the Lord is the all-in-all in heaven and the Church, and thence the all-in-all in worship" (A.E. 1325). If this acknowledgment is, therefore, the gate of the church, then how did he gain admission without making it? And, if he did not so gain admission, on what plea can he even persuade himself that it is his privilege to enter the door of the *inner* temple of the New Jerusalem before he does gain admission by thus passing through the door of its outer tabernacle? And yet it is said that this is an open question in the Church, or that there are differences of opinion concerning it among its members. There may, indeed, be differences of opinion regarding it among professed receivers of the doctrines; but the teachings of the Word and the doctrines of the Church give no uncertain sound. Indeed, they are most plain and explicit; and they appear to come home to the reason with an irresistible conviction. And not only does Swedenborg say that none may enter the gates of the New Jerusalem but those who are in these truths derived from the good of love, but that, "if such as are aliens enter, they are not received, because they are not in agreement; and, in this case, they either depart of their own accord, on account of their not being able to bear that light, or they are cast out." (A.R. 922). They are those described by the Lord as not having on the wedding garment.

A precisely similiar obligation and requirement was commanded in the Jewish as in the Christian Church; the only difference being, that, instead of Baptism, their outward sign and seal of the covenant between man and the Lord was *Circumcision*, —corresponding to the circumcision of the heart; which was, loving "the Lord our God with all the heart and with all the soul." (Deut. xxx. 6). And as circumcision denoted the character and quality of the faith professed by the Jew, as distinctive and peculiar from that of the surrounding nations; so also baptism into the faith of the New Church, in a like manner, distinguishes it from that of the surrounding sects who are in a spurious or false faith. And no one was allowed to enter the inner sanctuary of the temple who had not been circumcised; "for "thus saith the Lord God, No stranger, uncircumcised in heart or uncircumcised in flesh, shall enter into my sanctuary, of any stranger that is among the children of Israel." (Ezek. xliv. 7, 9). The children of Israel were prone to admix their worship with the idolatries of the surrounding nations. They were willing to mingle with them at their altars, and to unite with them at their sacrifices; which, throughout the Word, is every where denounced as denoting spiritual adultery. Thus: "They sacrifice [with the Gentiles] upon the tops of the mountains, and burn incense upon the hills." (See Hos. iv. 12, &c.). And *they* were willing also to receive *them* at the altars of Jehovah, in despite of the Divine prohibition. They were commanded, through the Prophet Ezekiel, to observe "all the or-

dinances of the house of Jehovah, and all the laws thereof, and mark well the entering-in of the house;" and the rebellious sons of Israel were constantly prohibited from permitting it to be desecrated. "In that ye have brought into my sanctuary strangers, uncircumcised in heart and uncircumcised in flesh, to be in my sanctuary to pollute it, even my house, where ye offer my bread" (Ezek. xliv. 5-7). This intermingling of the true with the false, is also represented by the Jews marrying wives of Ashdod; of whom it is said, "Their children spake half in the speech of Ashdod, and could not speak in the Jews' language." (Neh. xiii. 23, 24).

There may, indeed, sometimes seem to be a principle of good within: but, so long as it is conjoined to an external profession of what is false, it speaks through it, producing an uncertain sound; and the good within is delivered over to those who seek to destroy it, as Samson was, when he married a daughter of the Philistines. In such case, the real quality of that good seems to be doubtful; for we know that every one is *internally* joined to his own love, even without his being conscious of it. And, if that love is not in a genuine affection for truth, it will seek to avoid making an open profession of it. There will be felt not only an internal repugnance to doing so, but often a moral inability to do it. It will be like the Ephraimites, who would fain have passed for the men of Gilead; but, when they tried to say *shibboleth*, they always said *sibboleth!* And Swedenborg says, that, in the spiritual world, those who do not internally

believe that JESUS is the one only Lord *cannot say so*; but that those who had confirmed themselves in the doctrine of a Trinity of persons, when they tried to say "*One God*," "twisted and folded their lips into many folds, and could not articulate" it. They could say "*Christ*," and also "*God the Father*;" but they could not say "ONE GOD," neither could they say "*Divine Human*," because, in their interior thought, they did not recognize it (T.C.R). 111. And it can only be for a similar reason, however much it may be concealed from us, that there is in this world such a repugnance to openly avowing it, or to making this profession at the door of the New Jerusalem. Many are willing to come to the inner door, *where no such profession is required to be made*, who are yet unwilling to come in through the outer door, where it *is* required; although that door is always open, and they are continually invited to come in thereat. This peculiar state is very clearly illustrated by the Rev. R. Edleston, in the case of the pilgrim seeking the Immortal Fountain, who, when she came to the *Gate of Obedience*, "felt an oppressive pain upon her forehead," and her sight became dim; and, when the angels saw this (he says), "they sighed, and tears of pity rolled down their cheeks:" so she "was compelled to withdraw to the outside of the gate. "We know by this (said the first angel), that you cannot reach the fountain; for none can breathe the air of our land but those who in spirit and life are like us. Now, this gate is closed against no comer; for it is the will of our

great Master that all should enter: but, when any one retires with pain [or repugnance], we perceive that he is [as yet] unfit to pass through our land." Hence it is that a gate is a test of fitness for entering into a new state: for, if any one feels an internal repugnance to its quality or character, there will be an unwillingless to make such public avowal and testification. It is probably for a similar reason that many foreigners never become naturalized in this country; because, though willing to avail themselves of the advantages of its government and laws, they are internally attached to the land of their birth. And because this is so, and because it is seen and admitted by all nations and people to be orderly and right, every government, society, or constituted organic body, has required such a test of fitness, of faith, or of obedience, before admission. Thus the requirement of a profession of faith being made at the door of the Church, and the confirmation thereof by the sign and seal of baptismal waters and benediction, is neither arbitrary nor unusual, but most orderly and proper; and it is difficult to conceive of a valid objection to it.

The fallacy of the reason sometimes alleged, of *having been baptized*, when it means no more than having been duly initiated into the acknowledgment of a tripersonal God, and the doctrine of faith alone, simply because *the form of inauguration* was the same as (or similar to), that used in professing a belief in the fundamental doctrines of the New Church, is equivalent to saying that,—because the

marriage service had been used in solemnizing nuptials, afterwards, when the wife died, or when, for the cause of adultery, the husband put her away, and united himself instead to a virgin daughter of Jerusalem—no marriage service was required on the occasion, the former one being all sufficient; or that the new obligations would flow into the former ceremony, and fill it. Thus, to say that he has already *been baptized*, is just as pertinent as to say he has already *been married!*

Still, that there is virtue in that original act of baptism cannot be doubted. It is not only a means of conjunction with that sect or society in the religious world on earth which is in the same faith as was professed in uniting with it; but, as thought brings presence, so also it is a sign which is perceived in the *spiritual world*, and brings the person thus initiated into conjunction there also with those who are of a similar faith, or into association with "such spirits as make one with their life and faith" (T.C.R. 677). But the only reason why baptism represents *regeneration*, is because it acknowledges the Lord and His commandments, or laws of life, by which alone regeneration can be effected; and unless regeneration can as well be effected by an idolatrous object of worship, and by faith alone, as by the true God as our Saviour and Redeemer, it must be obvious that baptism into such a faith is not the means for accomplishing it. Nay, it is not only inefficient to this end, but it must be actually injurious in its influence on a genuine receiver of the New-Church doctrines, because it becomes to him a door of influx for the infestation of falses.

A striking, though it may be somewhat extreme view of this is given by Mr. De Charms in his own experience, he having been baptized into the faith of a tri-personal God; so that long after his reception of the Doctrines of the New Jerusalem, the spirits in the world of spirits, who had then been associated with him, continued to flow into his thought, and excite in him the ideas of that faith. "Such (he says), were the horrifying injections of those spirits into our mind, when we attempted to address our prayers to the Lord, as the only God, that we would oftentimes spring up involuntarily and spasmodically from our knees, in veriest terror of them! In short such were the infestations of our new faith by those spirits, such their temptations of us, by the suggestion of harrowing doubts respecting its heavenly verities, that we were thrice driven to the utmost verge of despair." And this went on accumulating, he says, until he was baptized into the faith of the New Church; when, he continues, "the sign of our old baptism seemed to be wiped from our spirits, or to be veiled from the view of other spirits, by the superinduction of the new sign: for, ever since that time, we have never known what it is to feel the slightest doubt in regard to any truth of the New Church, much less its fundamental one, nor have we suffered any of our previous infestations from Old-Church spirits." That experience, he says, and the profound study of the subject for a period of thirty years, "brought us to our present very clear convictions and most decided advocacy of the necessity of a new and

distinctive baptism of the New Jerusalem." (Ext. Church, p. 72). Indeed, instead of the baptism into a false faith and idolatrous worship, admitting any one within the walls of the New Jerusalem, it only removes him so much further from them; and it is really wonderful that any professed receiver of the doctrines of the New Church should not see this, or that he should think the mere formula of baptism was the all of baptism. Why, those simple, naturally-minded men, who were baptized by John in the Jordan, with all the proper *forms* of baptism, before the Lord in his Humanity was made known to them, *were again baptized* by Paul, when they received this faith, into the name of the Lord Jesus; and then the Holy Spirit was given to them: for this can only be received by those who acknowledge Him in his glorified Humanity (Acts xix 5). To recognize a baptism into the faith of the Old Church as valid, is virtually to admit the New Church to be a sect and constituent part thereof, instead of being a New and distinct dispensation, in which all things are to be made new; i.e., new doctrines and new rituals, new wine and new bottles, a new fig-tree and new organic body. What then have we to do with the old? Or, what right have we to commingle it with the new? Is it *our* church that we may do as we please with it? Is the Eucharist *our* feast, that we may invite whom we choose? Is it not the Lord's Church and the Lord's table? and what have we to do but to obey His teachings? Or have we any right to set aside His divine order, or to invite any one who

has not thus acknowledged Him? If baptism is the outer door, and that table is the inner door, of His church, and the officiating priest (who is His ministering servant), there and then invites in the name of the Lord, those who are to approach it, have we any right to invite anyone in any other way, than by that baptismal door where the Lord is first acknowledged and professed? Or by what authority can any one assume to set aside a condition which the Lord himself has enjoined? Has a Minister of the church any such right? or have any number of men the ability to bestow it? It was not singular, fifty years ago, when the New Church was just coming into form and visibility in the world, that, in its then transition state, there should for a while have been some admixture of the old with the new. But is this state always to continue? or has not the New Church assumed a separate and distinct organization long enough yet, to see and admit that neither Ordination, Baptism, or the Eucharist, in the Old Church, are, or can be, any constituent parts of the New.

But do you say, "Yes, *we* see and admit this all as true and proper for *us*, but not for others; and, if there are any who do not see it as we do, we have no right to require it of them?" But, in saying this, what do you do, but virtually invite those, who are so disposed, to climb over the wall?

The Minister who invites to the Supper, has no prerogatives beyond what the Lord has taught and commanded him. It is neither *our* table nor *our* feast, for us to do as we please; but it is the Lord's

Church and the Lord's table, and he has *Himself* made the requirements; and we have no more the privilege to set them aside, than we have to dispense with the Decalogue, or to grant indulgences.

A novitiate receiver may not know this; but we know it, or ought to know it, and we should so instruct him. The walls of the church are for its protection and defence, the doors for admission; and so long as Baptism is that door, and the essential of baptism is the acknowledgment of the Lord in His Divine Humanity, and the signing and sealing of that testimony is by water and the spirit, we have only to obey; and those who cannot do this, or are unwilling to enter this outer door, ought not to enter the inner, but should wait till they can; and if they are in earnest, and in the real affection for truth they will not have to wait long. But if any yet refuse to come in this Divinely appointed way, and still complain of being excluded from the benefits of this sacrament, they must be most unreasonable and inconsistent indeed: because this table is open to them in every sect of the Old Church, into the faith of which they have been baptised; and if they are so well satisfied with that baptism, how can they be otherwise than equally well satisfied with that communion? It may be, indeed, that you can cite me cases, in which Ministers of the New Church will receive, or even invite others to come, who have never been thus baptised into the name of the Lord Jesus Christ, but who, instead of coming in by Him alone as the door, have acknowledged a tripersonal God.

But would you cite such cases? Especially are you willing to sanction it in our Association? It may be said that Swedenborg received the sacrament of the Supper before his death, without having been baptised into the faith of the New Church. But, at that time there was no organized New Church on earth, or any New Church Minister; consequently no possibility of being thus baptised. Nor did Swedenborg desire thus to receive the Supper. He said "the offer was well meant; but that being a member of the other world he did not need it." Still he consented to take it, but arranged the form and manner himself, the attending minister only consecrating the elements; and this "to show the connection between the church in heaven and the church on earth." But you will also remember that as Swedenborg had not been baptized by a minister of the New Church, so neither did he receive the Holy Supper at the hands of one, because the time had not yet come. Thus this case is not at all in illustration. Nor can any authority be adduced for receiving the Holy Supper, in the New Jerusalem, until the candidate has entered her sacred portals as the Lord has taught and required. And they shall be blessed who thus come, because they do his commandments; and then they shall have a right to the tree of life in the midst of the city, and to eat thereof, and live forever, because they thus "enter in through the gates." May the Lord in His mercy help you to see this subject in in its true light and aid you by his wisdom, to do His will! Amen.

THE work referred to as embodying the Course of Lectures so often referred to in these pages on the CREATION OF THE UNIVERSE, etc., entitled,

The Two Great Books of Nature and Revelation;

OF THE

COSMOS AND THE LOGOS;

Being a History of the origin and progression of the Universe, from cause to effect; more particularly of The EARTH and the SOLAR SYSTEM:—the *modus operandi* of the creation of VEGETABLES, ANIMALS AND MAN; and how they are types and symbols by which the Creator wrote the LOGOS. Illustrated by the first chapters of Genesis. 500 pages. May be had of the author (Detroit, Mich.) at the reduced price of $1.50,—or of E. H. Swinney, 20 Cooper Union, New York.

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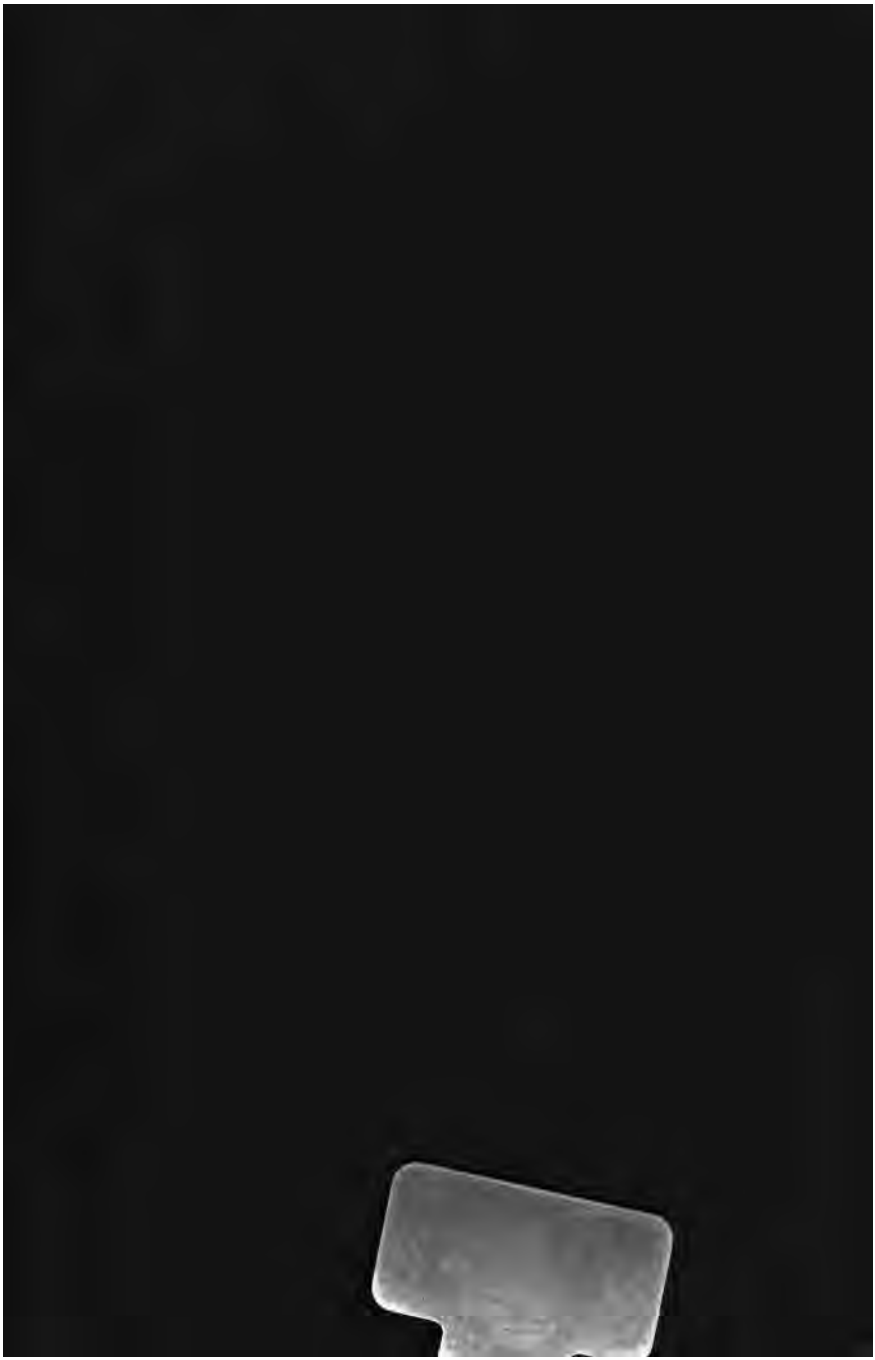
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